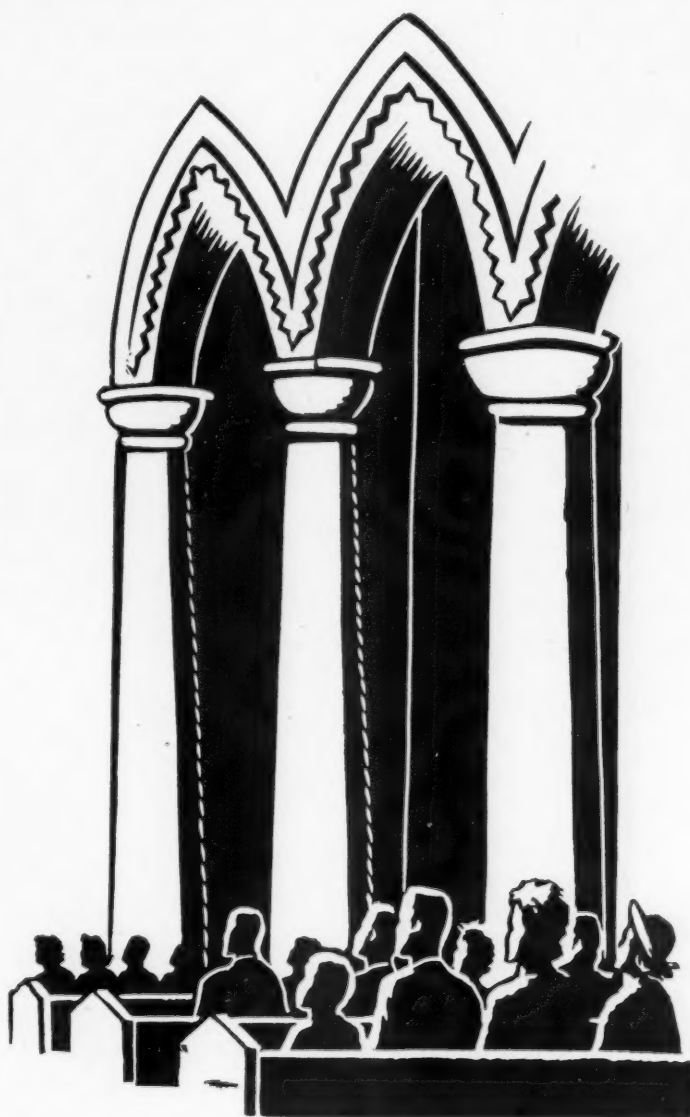


■ CHURCH ■ MANAGEMENT



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NOVEMBER
1946



VOLUME XXIII
NUMBER TWO



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* * *

Virtue is health; vice is sickness.

* * *

Troubles, like babies, grow larger by nursing.

* * *

We seldom see a person go out of his way to help an indifferent individual.

* * *

It is some relief to weep; grief is satisfied and carried off by tears.

* * *

Conceit often gets a small man in a large hole.

* * *

Anger punishes itself.

* * *

Worry can make anyone not only miserable but inefficient.

* * *

Better an ugly face than an ugly mind.

* * *

Often the heart is wiser than the intellect.

* * *

A man of honor should not suspect another of things he, himself, would not do.

* * *

The perfect person has not yet been invented, and the sooner one learns this, the better.

* * *

The relatives of a suicide always take it in bad part that he did not remain alive out of consideration for the family dignity.

* * *

Advice is like radium—a tremendous force for good when handled properly, but deadly and destructive when tossed about promiscuously.

* * *

There are three marks of a superior man; being virtuous, he is free from anxiety; being wise, he is free from perplexity; being brave, he is free from fear.—Confucius.

* * *

That pull, or that letter of introduction on which so many of us rely, may get us work but no power on earth but our own competence can keep us working.

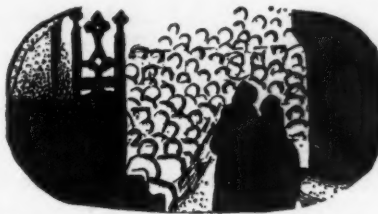
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THE EDITOR'S DRAWER

Subscription Price Goes Up

It is nothing new to learn that the "price goes up." Magazines have been increasing their subscription rates for the past five years. We have hoped here, against hope, that it would not be necessary. Each increase in paper cost and every wage increase brought its problem. But advertising revenue absorbed much of it. But now, we must announce a price increase.

Beginning with the January issue the annual subscription price of *Church Management* will be \$3.00; two years for \$5.00. To protect present subscribers we will accept renewals and new subscriptions at the current rates up to and including January 10, 1947.

William H. Leach.

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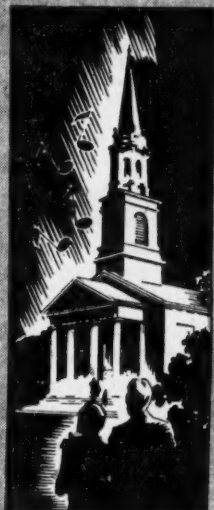
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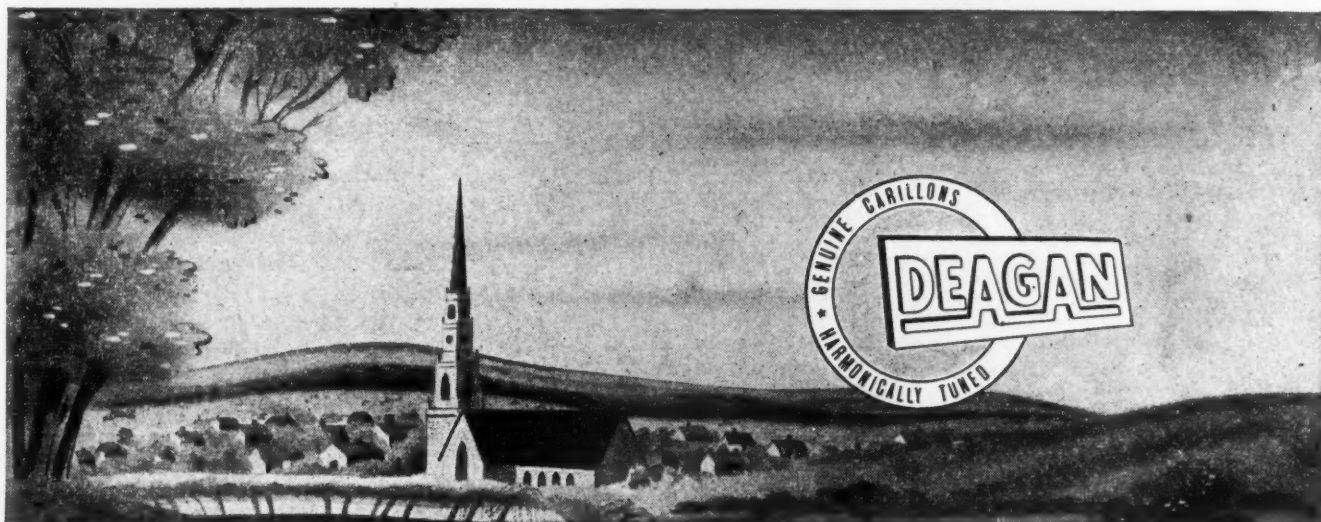
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Ministerial Oddities

Collected by Thomas H. Warner

Lay Preaching

It is said that John Bunyan championed the liberty to worship and the liberty for a layman to preach. His friends and neighbors had their household goods distrained to cover fines imposed by magistrates. Undeterred, these valiant nonconformists met for worship the following Sunday, and when a magistrate appeared, refused to desist until their service was ended. Urged to promise not to preach, Bunyan said that if he was put in prison he would preach again immediately he was freed.

* * *

The Bristol Itinerant Society is believed to be the earliest of its kind. It was founded in 1811 as a result of the evangelical revival. It still provides lay preachers for nineteen churches every Sunday. Thirty-one lay preachers and fifty auxiliary preachers engage in this work. The majority are elderly men, some of whom have been going out to the villages for half a century or more. Sunday after Sunday they used to tramp in wind and rain and heat to the villages on the edge of the Cotswolds and the Mendips. Transportation is an easier problem now.

From the earliest days these preachers were forbidden to receive any remuneration. This deeply-rooted aversion to payment has survived to this day, and there is a strong prejudice in many of these churches to a paid ministry. Some of them are prosperous with larger congregations than many churches which have paid ministers.

* * *

A number of the ministers of the English Labor Government are lay preachers.

Mr. Jack Lawson, the Secretary of State for War, is a Methodist local preacher. He conducts services in his county of Durham as often as possible. When asked how he keeps in good health in his strenuous life, he said that he never allows war office work to enter his home, and he never looks at letters or newspapers before breakfast. It is his practice to read some devotional book first thing in the morning, such as Thomas a Kempis.

* * *

The Church of Scotland and Free Church Assemblies met as usual in May, 1946. The Lord High Commissioner for that year was Mr. George Mathers. He is sixty years of age, and began his working life as a railway clerk. He has been a member of Par-

(Turn to page 10)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIII
NUMBER 2
NOVEMBER, 1946

As the East Views the United States and Russia

THE editor spent two weeks in September as the guest of the New York State Council of Churches which was holding conventions in ten cities of the state. Among the interesting and valuable contributions of the itinerary was the contact with men from China and India. It gave the opportunity to see the United States through Eastern eyes.

First, take the impression of Dr. B. A. Liu, director of Chinese Information Service, Montreal, Canada. He discussed the attitude of China toward both Russia and the United States.

"We prefer," he said, "the Russian method of government ownership of national resources and public services. We do not wish individuals or corporations to enrich themselves in exploiting our mineral resources, our railroads or water ways. We much prefer the racial equality which is practiced in Russia to racial discrimination which we know, by experience, exists in the United States. The American political system has much to offer China. We would like to elect a president by the vote of the people—something we have never done in China. So we will seek the best of both systems."

Dr. Eddy Asirvatham of India, was given his first name by parents who admired Sherwood Eddy. He has served as a professor in Madras University and is now living in the United States.

"Does India consider the United States its friend?" the editor asked him as they visited in the automobile.

"We would like to," said Professor Asirvatham, "but it is difficult. We definitely do not consider Britain our friend. Back of her moves for social progress in India we usually find

some selfish and imperialistic ambition. We do not see the United States moved with such ambitions so far as India is concerned but we wonder just why your great nation always stands with Britain. Why does she not, occasionally, state a definite American policy? Because she does not, but always stands with Britain, we naturally associate her with the oppressor of the Indian people."

Would it not be well for Christians to listen to the voices of these men, products of our missionary enterprise? Our spiritual children are rising to question the motives of today's United States.

The Minister's Expense Account

WE have sometimes wished that we had a publication to reach lay leaders in the local churches. There are things we would like to say to them about their ministers. This particular matter is so important that it is going to be said, anyway. Perhaps the editors of denominational journals can lift the idea and spread it to reach the lay officials of the churches. Perhaps some other way can be devised to get it into the right hands.

Clergymen are not overpaid in these United States. The ratio of salary for clergymen compared with other callings is low. Incidentally, it is much higher in Russia.* In addition there are many gradations in ministerial salaries. More than one-half of the clergymen on full time duty receive less than \$100 per month.

By one of the unjust practices it is the ministers in the lower brackets who must assume the many items of professional expense. For example, the larger churches maintain offices. Typewriters, paper, duplicating machines and telephone expense are charged in the church budget. The ministers in the lower salary

*See article by Ralph Sockman in the September 11 issue of *The Christian Century*.

(Turn to page 73)

Is the Reverend In?

by Ted Victor Voorhees*

In this very readable article Dr. Voorhees brings into type the gripes of hundreds of ministers who feel that they have been unfairly treated by the church educational systems.

"I DON'T care what my preacher says, I'm not going to call him 'Mister'." That was from the lips of a good, old, Primitive Methodist mother, in whose home I was visiting recently. She went on to explain, "Our preacher says that 'Reverend' is not a title and that he would rather not hear it. He says we should call him 'Mister.' But 'Mister' means just any man, and my preacher is more than just the ordinary run of man."

Here is a sister whose experience might be multiplied many fold, and whose bewilderment over what to call her minister is the bewilderment of thousands of Protestants.

In the first place, many ministers and laymen of the more ritualistic communions would bristle at this person's use of the term "preacher." Some of my friends among the Episcopal clergy resent the term, explaining that preaching is only one part of the minister's work. And they are right. "Preacher" is not sufficiently inclusive as a term for the clergyman, and as a title it is in the poorest taste.

In the next place, the term "Reverend," through indifference on the part of the clergy themselves, through the carelessness of many newspapers in its use, and through the simple fact that the laity have no other suitable term to use, has come to be a commonplace title.

Much has been written on the subject from time to time. One of our Methodist bishops discussed it at some length a few years ago, and in a contemporary religious periodical, within recent months, the subject has been opened afresh.

What to do about it? Some suggest that we emulate our Lutheran brethren and call the minister "Pastor." Others suggest the Roman Catholic title "Father," which is used rather freely among the Episcopalians, especially of the high church persuasion. But these titles do not meet the needs of the situation. The next most popular title for the clergy, after we dismiss "Reverend," is the designation

"Doctor." Here is a term which, because of the public's familiarity with it, would be accepted and used if the practices of our theological seminaries and the clergyman's training warranted it.

And right here is the rub! Get a group of seminary students together on the subject of theological degrees. Catch them when they have really "Let their hair down." Hear the gripes! "What are we working for?" And the answer, "Another measly bachelor's degree." And why is this true? That's the question which I would like to ask the deans and presidents of our theological seminaries, and the secretaries of our accrediting associations.

Seven Years to a Bachelor's Degree

The seminary graduate with seven years of preparation under his hat, or wherever he has stored it, comes into your community or mine. In his congregation, or in his luncheon club, is a Doctor of Chiropractic whose title represents anything from eighteen months to four years of total preparation beyond high school. The man who cares for his teeth, the Doctor of Dental Surgery, has a degree and title which cost him not more than four to six years of college plugging. The Doctor of Osteopathy or Medicine has an earned degree which represents six or seven years of hard work in college and professional school. The high school principal may have a Doctor of Philosophy, or Doctor of Education degree, which represents seven years in undergraduate and graduate attendance in classroom, in addition to time spent in research. But what does our recent seminarian have for his seven years of plugging? He has a Bachelor of Theology, of Sacred Theology, or of Divinity, degree, depending upon the whim of the institution in which he did his theological training—but still a bachelor. Entirely apart from the fact that no congregation wants to call its pastor "Bachelor," is the obvious fact that "It ain't quite square, pardner!"

But what is our seminary graduate to do? If he's fortunately situated he can attend a neighboring graduate school for the equivalent of three more

academic years, do a piece of research work, and emerge with a Ph.D., an Ed.D., or maybe a Doctor of Religious Education degree. And this after a total of, at least, ten years of preparation. But the chances are very good that most of these young men will not be so situated, and if they were, the duties of the pastorate, and the financial strain would be too great. And anyhow, why should they have to do it? The other thing which they may do is to sit back and wait for dear old alma mater to call them back for an honorary D.D., unless, perchance, their college or seminary is one of those institutions which protects its standing by giving no honorary degrees whatever. In the meantime he goes on answering the telephone and hearing someone at the other end of the line ask, "Is this the Reverend?" (or in some cases the "Reverner")

Again I ask, "What to do about it?" My answer is, "Give those seminary students what they are entitled to receive, a doctor's degree at the end of their seminary training of three years." I can already hear the swish of air as pious hands are swiftly raised in holy protest all over America. They'll ask me, "What do you want to do, cheapen the doctorate?" And I'll answer that I think any community can stand as many Doctors of Theology as it can Doctors of Dental Surgery or Doctors of Medicine, without lowering the value of the title "Doctor." And I'm not forgetting the Doctors of Optometry, Chiropody, and Veterinary Medicine, who got theirs without any seven years of training.

Here's the Program

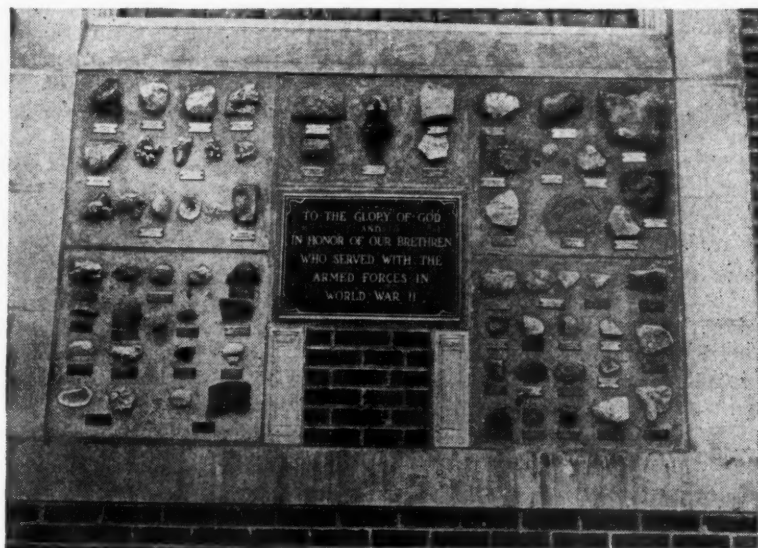
Here's the way it could be done, and I'd like to hear the school men tell me why it can't be. Let our seminaries offer three degree levels. At the end of the theolog's first year he would present a thesis of ten or fifteen thousand words, pay a diploma fee, and receive a Bachelor of Theology degree. If his course has included Greek and Hebrew or some other foreign language, the degree might be the Bachelor of Sacred Theology. At the end of the second year, upon presentation of a suitable thesis, and diploma fee, the student would receive a Master of Theology, or Master of Sacred Theology degree, depending upon the lan-

(Turn to next page)

*Minister, First Methodist Church, Monessen, Pennsylvania.

Soldiers Send Stones for Memorial

by George E. Bergman



Many Soldiers Contributed to This Memorial

WHEN St. Paul's Evangelical Lutheran Church of Chicago decided to remodel the exterior of their church right after V-E Day, it was to present an everlasting monument of love to the one hundred men and women of the congregation who served with the armed forces. Transforming two frame buildings (church and parsonage) into one unit of brick and stone church architecture was financed through gifts and memorials from members and friends.

True, this was a wonderful gift, but Ernest Schmidt, the pastor, was not quite satisfied. He figured the men and women in uniform should feel they had something tangible to do with so vast an undertaking. Then his idea came to him; why not ask them to send a stone or rock from the place where they were stationed in various parts of the world. Setting action to his idea, air mail letters were dispatched to all those whose name appeared on the honor roll with the strange request for rocks or stones. The response was tremendous and verified Pastor Schmidt's thoughts.

A piece of rock from the Bloody Knoll on Guadalcanal, a stone from the beach of Iwo Jima, stones from Pearl Harbor, Cathedral of Manila, Tokyo and other parts of Japan as well as most of the islands of the Pacific. The Lutheran pastor in Perth, Western Australia hearing about the idea from one of St. Paul's young men then in service there, sent a piece of rock from which

their church had been built. More and more were received from the Himalayas in India, former stadium in Pompeii, piece of lava from Vesuvius. Historic places in Europe such as Omaha Beach, bombed churches in England, stones from the Austrian Alps, a piece of granite from Hitler's mountain retreat in Berchtesgaden as well as fragments of ornamental stone from bombed cathedrals in Germany.

At the time of Germany's surrender, Hitler was building a Victory stadium with stones from all the conquered nations, in which he planned to celebrate his final victory. In a prominent place a large opening was left with the inscription "For a rock of the White House" in Washington. A large block of granite next to this opening furnished a piece for St. Paul's collection.

Much more could be said of the seventy or more pieces of interest which also included items from different parts of the United States. Care was taken to make a proper place and layout for this interesting collection. It has been built into a large concrete panel beneath the main Gothic window of the church. Each piece is marked with a deeply engraved solid brass plate showing the name, town and country from whence it was sent and by whom. Other stones have since been received and await their placement, among them a stone from the Lutheran Church House of New York City, sent through the courtesy of the president of the United

Is the Reverend In?

(From page 8)

guage requirement. At the end of the third year, he would submit a more detailed thesis, or dissertation, and receive his much-to-be-desired Doctor of Theology, or Doctor of Sacred Theology degree.

Any student who did not wish to present a thesis at the end of the first or second years could by-pass these degrees and take only the doctorate at the end of the three years. Men who were graduated before this system was inaugurated could be given the privilege, by their alma maters, of presenting a suitable thesis, upon the acceptance of which, the suitable doctor's degree could be awarded.

Under such a plan, the Doctor of Divinity would still be retained as an honorary degree, while the Doctor of Sacred Theology, and Doctor of Theology, sometimes awarded as honorary degrees, would now become earned degrees exclusively.

For those students majoring in religious education instead of theology, the same plan would work with the corresponding degrees of B. R. E., M. R. E., and D. R. E. being offered.

With this proposed program would also go a suggestion to those undergraduate schools which now offer a Bachelor of Theology degree at the end of four years of college. We would suggest that they change this degree to a Bachelor of Arts in Theology.

Any confusion attendant upon the adoption of such a schedule would, I believe, be minor. Any injury sustained by brethren who had, under the old system, worked an extra three years for their theology doctorate, would be negligible. Furthermore, any man who desired to do so could still attend a graduate school and earn the Ph. D., or the Ed. D. degrees.

I honestly believe that this, and not the hopeless task of "educating" our parishioners, is the answer to the "reverend" problem. There will be many who differ with me, and I shall be glad for their reactions. I only ask that their criticism be in the same spirit as this article, "For the good of the order."

Lutheran Church, Franklin C. Fry. They will all find their place beneath the long bronze tablet which bears the inscription "To The Glory of God and in Honor of Our Brethren who served with the Armed Forces in World War II."

The services and re-dedication of St. Paul's new church were held May 12, 1946, followed by a week of special programs and services.

Ministerial Oddities

(From page 6)

liament almost continuously since 1929. He has been Scottish Labor Whip for many years. In 1944 he was appointed Comptroller of the Household and is at present Treasurer of the Household.

His home is in Edinburgh and he is an elder in the Abbey Church. He was a member of the General Assembly Commission on the Interpretation of God's Will.

* * *

Mr. Norman Makin is one of Australia's representatives to UN. He is a Methodist lay preacher. He said that if he spoke in England it would be in Bolton in the church which his parents attended.

Sixty years ago they emigrated to Australia. Their son was born in New South Wales. He left school at thirteen. After educating himself, he joined the Labor Party and became a member of Parliament at thirty. Now at fifty-six, he is a triple Cabinet Minister, holding the portfolios of Navy, Munitions and Aircraft Production. For a time he had four posts, acting as Foreign Minister while Dr. Evatt was away.

* * *

Sir Gordon Macdonald, who was appointed Governor of Newfoundland in 1946, belongs to a loyal and active Congregational family, and was a prominent lay preacher in the Liverpool district. Sir Gordon is of Scottish ancestry, but a Welsh-speaking native of Prestatyn, Flintshire. He is well known in North Wales as a speaker and preacher.

* * *

British laywomen engage in public speaking too. Despite the fact that she is now eighty-three, Mrs. W. H. Harding conducts open-air meetings in Hyde Park.

FREE SPEECH

I think the word freedom needs defining. A car owner probably considers that he has the freedom of the road. So he has, up to a certain point. He can go where he likes and as far as his gasoline takes him. But he isn't free to drive up on the wrong side of the road or to drive dangerously fast or to stop dead without warning. A few simple rules are necessary. * * * It is only by obeying these rules that a driver earns his right to enjoy the freedom of the roads. And it's only by cutting out such things as rumor-mongering, destructive criticism, and personal peevishness that we are going to preserve our right to enjoy freedom of speech.—Jan Struther in *A Pocketful of Pebbles*, Harcourt, Brace & Company.

An Hour Ahead of Time

by Observer

FOUND — again — more Ideal Ushers! This time in a very much downtown church, where circumstances made it convenient for Mr. and Mrs. Observer to arrive at 6:40 p.m. for a 7:30 evening service. Obviously, that was expecting rather too much, first, that the church would be open that much before time; second, that there might possibly be someone there to welcome us; and third, that there might be a stray usher there to seat us. None of these seemed very probable, but we knew that there were several good hotels near this church and that we might find a couple of vacant chairs in a hotel lobby for that half-hour or so. But we decided to try the church first — fortunately!

Even though it was only 6:40, we found the regular Ushers on the job — very much on it, in fact. We were smilingly greeted, heartily welcomed and politely shown to good seats in the center of the auditorium.

Early as we were, we were not the first arrivals. At least one hundred people had preceded us, and all were seated in the center section of the auditorium at the front. It was interesting and instructive to discover that "it can be done," viz., getting a congregation to fill the front-center seats, provided you begin early enough! These Ushers surely knew how, for with courtesy and tact they left the side seats and the rear ones empty until almost the time for the service to begin.

A fifty-minute wait in a church might be expected to be rather tedious. But it was not so at all. It was interesting to watch the Ushers seat the continually-arriving crowd. This group was a fine demonstration of the possibility of teamwork without regimentation and of friendly fellowship without effusiveness.

Another thing made that long wait not only pleasant and comfortable, but actually worshipful. Wise planning had provided for just such a "Before-the-Service" crowd. What time it had begun we did not find out, but when we arrived at 6:40 a concealed record-player was filling the large auditorium with sacred music. For a full forty-five minutes, or until the organist took her place for the prelude at 7:25, and the choir and the minister entered, this hidden source filled the air with melody.

And the cares that infest the day,
Folded their tents like the Arabs,
And as silently stole away.

There were no awkward pauses in

that music, no scratching of needles, no evidences of record-turning, and no operator in sight. Clear, though soft, in what was at first a rather dim light, the music of one after another of the great and familiar hymns of the Church Universal lifted us on their wings of harmony out of the city's rush and noise, out of the craze for entertainment which spreads all around that church, and out of its sordid seeking for a "good time," into an atmosphere of peace and trust. Of course, not every one of the thousand or so worshippers in that church that evening was fortunate enough to have that preparation for the worship of the 7:30 hour, but for all those who did, there was most certainly a readiness for the united worship, an appreciation of that minister's message, which made that place and hour a veritable "gate of heaven."

Although they had reported for service as early as 6:30 or so, a full hour ahead of time, none of that group of Ushers hurried out as soon as the Benediction was pronounced. They were at the doors and in the vestibule greeting the people as they left the service, and inviting many of them in a hearty personal way to visit one or the other of the two "After-Service Social-Sing" groups — Youth, and Young-Adults, in the Church's Social Rooms.

No wonder a Navy officer remarked as we stood together for a moment in the congestion of the aisle on the way out,

"This church sure has something different!"

OXFORD

Beautiful city! So venerable, so lovely, so unravaged by the fierce intellectual life of our century, so serene! * * * And yet steeped in sentiment as she lies, spreading her gardens to the moonlight, and whispering from her towers the last enchantments of the Middle Ages, who will deny that Oxford, by her ineffable charm, keeps ever calling us near to the true goal of all of us. * * * Adorable dreamer, whose heart has been so romantic! Who has given thyself so prodigally * * * home of lost causes, and forsaken beliefs, and unpopular names, and impossible loyalties.—Matthew Arnold in *Essays in Criticism*.

A Little Bit of Heaven

by Philip Jerome Cleveland*

Unable to continue his parish work a clergyman brings a touch of paradise to earth.

WHEN a sylph-like tree, enamored of summer, bursts into a thousand ethereal water-lillies in the sun-sweet air and flings about the blooms a cordon of lush, green leaves less oval but very like the lily's pads, you can expect to go out of your senses! One more flower, one more full-veined leaf and you would be considering a blazing farewell to earth. The sight of a tree catching flower, keel to prow, deck to top mast, every rope, shred of canvas, every strip of rigging a pink, red-pink, white-pink, amid the green of coral seas and far, enchanted isles, the fragrance a world of paradise rushing at you as if a thousand cargoes had broken open on deck from India and China—bewitched a sick clergyman's heart. In the magnolia tree he found Jacob's ladder to Paradise.

Your first glance at the Magnolia Gardens, near Charleston, South Carolina, will suggest an incredible vision of beauty that will fairly take your breath away. But the magnolia trees must share their loveliness with millions of red, pink, white azaleas, the flowers that bewitched Dora Read Goodale and Sarah Whitman. And mingle with these the magnificent and amorous rose, a few million strong, and twine the trees with Spanish moss and the blue-flame wisteria, and you can catch a suggestion of the other-world majesty of Magnolia Gardens. Add massive oaks and sleepy pools and winding twists of river to the picture and you have an inkling of what a consumptive clergyman had in mind. Most clergymen point our hearts toward heaven. But here was a priest of beauty who turned the hearts of people to the paradise that earth can become. It only takes a dream, a little patience and sincere work.

The Episcopal rector, unable to continue his parish ministries in his native state of South Carolina, turned to the earth for strength and courage. One time he read about a certain remarkable valley in Roumania, called The Valley of Roses. One who traveled through in early summer would carry

the exquisite aroma in his clothing all about him for days after having completed the journey through the valley. It is possible the clergyman first began to dream about his haunt of beauty from the narrative of a Roumanian pastorate.

Retiring from the active ministry, Mr. Drayton moved from the city to the rural acres outside Charleston and commenced to dream dreams and have visions. With little knowledge about scientific gardening this priest of beauty set to work with seeds and spade and hoe. Two rose bushes were his initial investment and they were tenderly set in the good earth. In the 1840's and 50's he spent considerable of the moderate capital he had saved, for magnolia trees, rose bushes, camellias, azaleas, wisteria; importing many choice plants and flowers.

When the Civil War broke out the clergyman was reduced to a bare living and the garden had to be abandoned. In fact, a raiding party burned his house to the ground, without doing much injury to his garden. After the war he enlisted the aid of the freed negroes whom he had always befriended, and rebuilt a small home and began again his vision of an earthly par-

adise. In order to build a small chapel for the worship of the negroes he charged a small admission price of those who wished to see his magnificent garden.

Little by little the news of this other-worldly, heavenly resort circulated. It began to gather to itself national figures and European visitors. National magazines commenced to send staff writers to the spot. Magnolia Gardens became a national shrine of beauty.

Mr. Drayton's knowledge of locale was uncanny. The winding river, the sleepy pools, the remarkable shrubbery of the vicinity—he knew just where to embark on his voyage of discovering beauty. And he knew the precise trees and flowers, the exact elements to enhance the splendor. Few dreamed what this tubercular clergyman was about as he puttered along the rural acres and planted shrubs, trees, flowers.

His joy in his work was a wonderful thing to see. He would clap his hands in ecstasy when a tree took root and a rose bush flowered and camellias flashed back loveliness at the magnolia blossoms. He had no idea, however, that he would create a national shrine. For the sheer love of the thing he filled the earth with beauty.

It was a greater ministry, perhaps, than a four-walled sanctuary could ever have made possible.

Last year a Boston minister return-



A Brief Glance at Magnolia Gardens

*Minister, Westminster Hill Church, Canterbury, Connecticut.

ing from Magnolia Gardens, told me the place gave him "a tonic of big things." He had never before realized the full splendor of nature. He had got a real sense of values, had found a limitless horizon while sauntering along the lacy, winding walks of the garden.

Recently a young playwright from New York, almost a nervous wreck, happened to visit this haunting spot. His mind was returned to normalcy in company with the beauty of this place. The quietness, the peacefulness, the sheer rapture of the spot, brought him poise and health.

John Galsworthy visited this sacred haunt and went about his travels raving about the other-worldly exquisiteness of the locale. It was too good to be true!

The very air carries the message of the pastor, of peace on earth, good will to men. Everything is orderliness and friendliness in Magnolia Gardens. No one thinks of pilfering the handsome flowers. Depredations have never gone on record as realized here. People seem to feel that "God is in the place."

There is a sign at the entrance to the park that reads: "This Garden Is Under the Protection of the Public." And the public has never betrayed the garden. The care-taker has said that not once has the tomb of the clergyman-founder ever been disturbed. Quietly the pastor rests amid the incredible beauty his own mind dreamed and his own hands began.

Physicians have prescribed familiarity with this garden for neurotics. Folks weary of life and along in years have found new courage and strength beside the trees and flowers; they share the experience of the gardener. His sermons are long since forgotten; but the Rev. John Grimke-Drayton still preaches his message of love and beauty to the world, to innumerable multitudes every year, from the bright pulpit of Magnolia Gardens.

A young religious worker in the slum sections of Chicago, upon leaving the hallowed plot last year, turned back to face her work in a grim world, quoting a line of a well-known hymn for American youth—

God, who touchest earth with beauty
Make me lovely, too.

Who says the good clergyman does not yet minister to his "wider parish" from the eternal sanctuary of his garden?

It is reported that in Dallas, Texas, for the first ten months of 1945, there were 6200 marriages and 6500 divorces.

Church Utilizes Store Window

by F. Barry Koss



VERY little effort is necessary to obtain the cooperation of local merchants to promote church activities and services through the use of their windows. Where national church organizations make available promotional material such as folders, display cards, pennants and mailing pieces related to a radio program or a particular activity, the task of the local church is that much easier.

The Grace Evangelical Lutheran Church of Livingston, N. J., has been in existence only since June, 1945. Their membership has been steadily growing, however, which can be credited to a publicity-minded committee whose function it is to call the public's attention to the church and its services. When opportunities may not arise naturally, the support of local merchants is enlisted, and thus we often see a window display such as shown by the photograph.

We hear of more and more churches appointing a publicity agent or a publicity committee to arrange window displays, send out circulars, release press notices, and so forth, related to various activities within the church—and national church organizations will no doubt increase their promotional efforts by making material available to those publicity men within each church. Where literature is available such as is shown in the photograph, an attractive display may be arranged. All of the literature and posters were furnished by the national organization—but the "finishing touches" such as the cross and miniature altar, were home-made out of wood, and painted white.

Where no literature or promotional support is obtainable, a simple, attractive, and impelling display could be arranged easily by using a little ingenuity—perhaps a white wooden cross in the center—and a 24" x 30" or 30" x 36" poster on each side; one showing the name and address of the church—the other making the appeal, "Go to Church on Sunday."

Many different combinations can be worked out along those lines, using local windows, and a surprisingly large number of strangers are attracted to a service through such methods of display.

URGES PASTORS HAVE REGULAR OFFICE HOURS

Springfield, Illinois—Like other professional men, pastors should have regular "office hours" during which members of their congregation could consult them on mental and spiritual problems, Methodist Bishop J. Ralph Magee, of the Chicago Area, declared here at the Central Illinois pastors' council of The Methodist Church.

"Pastors," he said, "should have certain hours set aside each day, when members of their congregation would know they could go to the pastor's study for advice and consultation on their problems."

He said there was a great need for closer relationship between pastors and members of their congregation, and stressed the importance of systematic home visits by clergymen.

One World - One Church

by Frank H. Ballard of London, England

*I formed thee a pledge and symbol
Of my covenant with mankind.
A light to lighten the nations
To open the eyes of the blind,
And to bring from the dungeon the
captives
Who sit in the darkness of prison.
Isaiah 42:6-7.*

ONE of the great problems facing men today is the problem of unity. Wherever serious-minded men are gathered together you can hear it discussed, though it takes many different forms. Some are concerned about the cohesiveness of a political party or a religious denomination, others are deliberately working to maintain the unity of a nation or the universal fellowship of the Christian church. But even these important tasks are only parts of a much greater problem, the unity of humanity. This is not a mere subject for academic speculation. It is pressed upon us daily whether we are statesmen or civil servants, business men or religious leaders. The nations have been brought close together and even the most stubborn has now to admit that no nation can live to itself. When budgets have to be balanced, the Atlantic becomes no more than the span of a man's hand. When new machinery is introduced to business or new weapons to warfare, it affects India and China and Ethiopia hardly less than London or New York. The dangers of this new situation are as various as the advantages and they concern us all. The League of Nations was one attempt to deal with them. UNO is another.

But though the problem has an acuteness perhaps never known before, it is not new. It is one of the great themes of the New Testament. There were possibilities of division even in the little band that gathered around Jesus and he warned them frequently against such disruptive things as pride and jealousy. The burden of his prayer as he neared the end of his earthly ministry was that they might all be one and a large part of the work of the Apostles was to maintain the fellowship of the whole Christian society. How earnestly Paul labored and prayed that the church might be saved from schism! And for him, the church was the promise of a unified humanity. He was not concerned merely to maintain happy relations between Jerusalem and Ephesus, Corinth and Rome. He had

a vision of a Christian community, giving coherence to all tribes and tongues and nations like the Seer of Patmos who saw the church as the light of the world, "and the nations of them which are saved shall walk in the light of it," "the kings of the earth do bring their glory and honor into it."

But we must go further back still, for even the Old Testament has the same concern. Sometimes, it is a concern for national or tribal unity, but once men came to believe in a God who is the God of all mankind, they began to think in a new way of human relationships. They began to think of world duties and to dream of all people living together as members of one family. It was in captivity that the thought really quickened the imagination of a remnant of the Jewish people and no one apparently was more responsible for it than the man who wrote the chapter from which our text is taken. We know nothing of him except what can be learned from Chapters 40 to 55 of this composite book, but obviously he was a man who cared for Gentiles as well as Jews and who taught his own people that their mission was to bring all nations to the knowledge of God. This is reiterated in song after song and is repeated again in the text.

Now we know what some folk will say about all this—that it is a foolish dream or a dangerous delusion. They will speak about the diversities of race and will insist that we ignore at our peril the differences of color and speech and tradition and culture. It would be folly to skip over these facts simply because we are comfortably far from the worst of them. Yet an ideal so persistent as the one we have been considering is a fact too. And when we find it so clearly taught in the Bible and so dominant in the thought of Jesus Christ, we cannot put it aside as a mere dream or a sentimental idea. "We believe that God wills fellowship," said the Anglican bishops in the notable Lambeth Report of 1920—and while the fellowship naturally begins with the conferred disciples of Jesus Christ, it reaches out to all the peoples of the earth.

But it is not the unity of humanity that men differ so much about as the means by which it is to be attained. There are always some of the sceptical who become interested if they can be

the dominant race. It seems grotesque but even the Jews played with the idea that Jerusalem might become a world metropolis and that they might impose their will upon the rest of humanity. It was seriously attempted by Assyria, by Greece and Rome and later by Spain and France. Napoleon made a pastime of casting kings from their thrones and placing thereon nominees of his own. If there is any idea that seems to be fatuous it is this one of arrogant world domination. Yet it has tried men's minds again in this century and has led us into two of the most cruel and exhausting wars of all time. And, if I may venture to speak of such a matter, it seems to be the avowed policy of one great nation at the present time. That policy naturally rouses resentment both here and in the U. S. A. Yet, it is not long since even here people became excited about the possibility of painting the map red. And I have recollections of an article in an American journal which preached a revival of the *Pax Romans*, only the United States was to take the place of Rome. Even some churchmen surrender to a spirit of imperialism in religion. They are prepared to talk about the unity of the church on the assumption that other churches submit their ecclesiastical organization and they will talk of no other terms.

Israel a Servant

There are ideas like these even in the Bible but they are not the ideas of Deutero-Isaiah. Here is a prophet who believed that Israel was not God's spoilt child but his servant by whom the nations were to be saved. It is dated again and again in these impassioned chapters reaching a climax in the 53rd chapter where Israel is spoken of not as a masterful but as a martyr nation bowed down with suffering but crowned with glory. "The chastisement of our peace was upon him; and with his stripes, we are healed."

This may be but a fugitive idea in the Old Testament. It is a constant and consistent one in the New Testament. Jesus Christ himself came not to be ministered unto but to minister and to give his life a ransom for many. The first missionaries went forth not to enforce a new creed upon a reluctant world, but to seek and to save. And in consequence from the first, the church

became a society in which men of different types and races dwelt together in unity. Parthians and Medes, Elamites and the dwellers in Mesopotamia, in Judea and Cappadocia—it was upon these and many others that the spirit came at Pentecost. And it can never forget Paul's justifiable boast that in the Christian church there was neither Jew nor Gentile, bond nor free, for all were one in Christ Jesus. As one historian has put it, "Christianity affirmed the oneness of mankind as it had never been affirmed before. It created a more genuinely catholic fellowship than had ever previously existed."

And as it has been ever since, I am not unmindful of the fact that religion has created new divisions. That has been because sectarianism has crept into the church and made men more anxious for the part than for the whole. Yet, in spite of parochialism and party spirit where even the gospel has had freedom of expression, it has united men who would otherwise have been separated. I have often in this connection referred to the early history of our own motherland. In the time of the heptarchy, political unity seemed a dream hardly worth dwelling upon. No doubt there were other influences, but the fact remains that it was the unity of the church more than anything else that prepared the way for the unity of England.

All through the Middle Ages, it was the church and not too Christian a church either that was largely responsible for secular solidarity. And so it is still in many parts of the world. India at the moment seems too great a problem for either British or Indian statesmanship. The fact seems to be that if we decide to walk out and wash our hands of further responsibility, the two great factions will be at one another's throats and all the minorities will be involved in the red ruins of Civil War. Yet in the Christian church of India, there are men from all the castes and all the sections dwelling together in unity. Is it extravagant to say that given time, the gospel could do for India what all the politicians seem incapable of doing? It is amazingly true in the Far East. Through all the terrible years of conflict, Christians in China have not only prayed for their enemies but have ministered to them whenever opportunity has occurred. The church in Japan was less successful, yet even there, there were and are men and women who have kept themselves free from the prevailing nationalism and are today preparing the way for joint action.

There has recently been an important Christian conference in Geneva.

For four days, the International Missionary Council surveyed the world scene. For three days, the World Council of Churches continued the work. For three more days, there were joint sessions in which both worked together. Not only were Europe and North America represented, there were leaders from India, China, Indonesia and Mexico. You can pardon the representative who writing an account of it for an English religious paper drew a contrast between that Catholic conference and the conference of the United Nations here in London. In the latter, the defeated nations were excluded; even the neutrals were uninvited. In Geneva, German Christians took their places with French, British and American and "a Japanese would have been present had not circumstances prevented." Compared with the rather distressing proceedings here in London, the Christian Conference in Geneva has been little noticed, in the secular press hardly referred to, but some of us have no hesitation in saying where we find greater promises for a peaceful future.

It Must Be the Spirit

I do not wish to lessen anyone's interest in anything that may help us towards mutual understanding but the conviction deepens that we shall never be so effective as when in the spirit of the Master, we labor together for the one world church. An American writer has just described a scene on the deck of the battleship Missouri in Yokohama Bay where General MacArthur is speaking as Japan surrenders. The pomp and panoply of military power are there, but the general speaks not about war but peace. "We have had our last chance," he says in deliberate tones. "If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character. . . . It must be of the spirit if we are to save the flesh." That is well said. It is a thought that is finding expression in many places. By continued rivalries and the crudeness of will to power, we shall reduce what yet remains of civilization to the dust. But by learning the way of Christ, by praying for his spirit, by practicing his law of love, service and sacrifice, we may translate enemies into friends and find our peace in a kingdom without frontiers. Thus and thus only can we attain to the state of which we have sometimes dared to sing when Nation with nation, land with land, In armed shall live as comrades free; In every heart and brain shall throb The pulse of one fraternity.



THANKSGIVING TO CHRISTMAS 1946

Thanksgiving	Genesis 8:20-9:17
Nov. 28	(Noah)
Friday	Genesis 12:1-9; 17:1-8 (Abraham)
Saturday	Genesis 32 (Jacob)
Sunday	Genesis 37 (Joseph)
Dec. 1	
Monday	Exodus 3 (Moses)
Tuesday	Ruth 1 (Ruth)
Wednesday	I Samuel 3 (Samuel)
Thursday	I Samuel 16; Psalms 139 (David)
Friday	I Kings 19:9-18 (Elijah)
Saturday	Nehemiah 6 (Nehemiah)
Sunday	Zerubbabel 4 (Zerubbabel)
Dec. 8	
Monday	Isaiah 1:1-20; 6 (Isaiah)
Tuesday	Isaiah 52:13-53:12 (God's Servant)
Wednesday	Jeremiah 1:1-2:13 (Jeremiah)
Thursday	Daniel 6 (Daniel)
Friday	Luke 1:26-56 (Mary)
Saturday	Matthew 3:1-17 (John the Baptist)
Sunday	John 3:1-17 (Nicodemus)
Dec. 15	
Monday	Luke 10:30-42 (Good Samaritan; Mary of Bethany)
Tuesday	Luke 15:11-24 (Prodigal Son)
Wednesday	John 13:1-17 (Jesus)
Thursday	John 17 (Jesus)
Friday	Acts 2 (Peter)
Saturday	Acts 6:8-15; 7:44-60 (Stephen)
Sunday	Acts 9:1-9; 13:14-43 (Paul)
Dec. 22	
Monday	II Timothy 1:1-18 (Timothy)
Tuesday	Hebrews 11:24-12:2 (Heroes of The Faith)
Christmas	Matthew 2 (Jesus)
Dec. 25	

*Copies of a very attractive book mark, containing this schedule of readings, may be secured in sufficient quantities to distribute to your congregation without cost by writing the American Bible Society, 450 Park Avenue, New York 22, New York.



A Christmas Pageant

by W. R. Siegart*

This pageant uses its material almost entirely from the Scripture story. It reaches its climax, however, with the gifts of the children in the concluding scene. These gifts are Bible verses which they have penned.

Prologue:

A prophet. (Isaiah 60:1-3)

Arise, shine! for your light is come,
And the glory of the Lord has risen
upon you.

For lo! darkness shall cover the earth,
And thick darkness the people;
But upon you the Lord shall rise,
And upon you his glory shall appear;
And nations shall walk by your light,
And rulers by the brightness of your
rising.

Candlelight processional of children's
choirs, dressed as angels: "Hark! the
Herald Angels Sing."

Chimes played as the ringing of
bells.

Scene One — The Prophecy

(Based on Isaiah 40:1, 2, 4, 5, 9, 11.
Isaiah 42:1-4. Habakkuk 2:1.)

PROPHET:

"Comfort, O comfort my people," says
your God;
"Speak to the heart of Jerusalem, and
call to her,
That her time of service is ended,
That her guilt is paid in full,
That she has received of the Lord's
hand
Double for all her sins."

PROPHET:

Let every valley be raised up,
And every mountain and hill brought
low;
Let the uneven ground become a plain,
And the rugged heights a valley.
Then shall the glory of the Lord be
revealed,
And all flesh shall see it together;
For the mouth of the Lord has spoken.

MESSENGER:

On a high mountain get you up,
O heralds of good news to Zion!
Lift up your voice with strength,
O heralds of good news to Jerusalem!
Lift it up, fear not;
Say to the cities of Judah,
"Behold your God!"

SHEPHERD:

It is true; the Lord God is coming with
power and love.
Like a shepherd he cares for his flock,
Into his arms he gathers them,
The lambs he carries tenderly;
With gentleness he leads them all to
safety and peace.

PROPHET:

Hear what the Lord our God tells us:
He is my servant whom I uphold;
My chosen one, in whom I delight.
I have put my spirit upon him,
He shall bring forth justice to all
people.

A bent reed shall he not break,

And a dimly burning light he will not
put out.
Faithfully he will bring forth justice;
He will not fail or turn back;
He will establish justice in the earth.
All the world waits for His words of
life.

PROPHET: (Habakkuk)

I will take my stand upon my watch
tower,
And station myself upon the wall;
And I will watch and wait to see what
he will say to me,
And what answer he will make to my
desire for righteousness.

HYMN: "Watchman, Tell Us of the
Night."

Scene Two — The Prophecy (continued)
(Based on Isaiah 60:19, 20. 61:1,
2a. Micah 5:2.)

PROPHET:

No more shall the sun be your light
by day,
Nor the moon by night shine upon you;
But the Lord shall be your unfailing
light,
And your God your glory.
No more shall your sun set,
Nor shall your moon wane;
For the Lord shall be your unfailing
light,
And your days of sadness shall be
ended.

PROPHET:

The spirit of the Lord God is upon me,
For the Lord has anointed me;
He has sent me to bring good news to
the humble,
To bind up the broken-hearted,
To proclaim liberty to men,

*Pastor, St. Matthew's Lutheran Church, Reading, Pennsylvania.

To release the prisoners;
To proclaim the year of the Lord's
great gift.

PROPHET: (Micah)
And you, O Bethlehem, a small city,
Too little to be among the clans of
Judah,
From you, one shall come forth for me,
Who shall be ruler over the hearts of
men,
Who shall be from everlasting to ever-
lasting.

HYMN: "O Little Town of Bethle-
hem."

Scene Three—The Annunciation

(Two characters, Mary and Angel.
Based on the first chapter of Luke.)

ANGEL: Greetings and peace, Mary.
The Lord is with you, and you have
been chosen above all other women.

Do not be afraid, Mary, for you have
found great favor with God. You are
to become a mother and you will give
birth to a son, and you are to name
him JESUS. He will be great and
will be called the Son of God. The
Lord God will give him the throne of
David, and he will rule over the hearts
of men forever; his kingdom will never
end.

MARY: But how can this be?

ANGEL: The Holy Spirit will come
over you, and the power of God will
overshadow you. For that reason your
child will be called holy, and the Son
of God. All things are possible with
God.

MARY: I am the Lord's. Let it be
as God desires.

(Exit Angel.)

MARY: (alone)

My soul magnifies the Lord,
And my spirit rejoices in God my
Savior.
For he has looked upon the low estate
of his servant,
For from this time all generations shall
call me blessed.
The Almighty has done wonders for
me,
How holy his name is!
He shows his mercy age after age
To those who love him
He has done mighty deeds with his arm,
He has routed the proud-minded,
He has dethroned monarchs and exalted
the poor,
The hungry he has filled with good
things;
And the rich he has sent away empty-
handed.
He has helped his servant Israel,
Remembering his mercy,
As he promised our forefathers
To have mercy on Abraham and his
people forever.

SOLO: Adam's "O Holy Night."

Scene Four—Open Field; Shepherds

ENTER ANGEL: Do not be afraid,
for I bring you good news of great joy
that is to be felt by all people, for to-
day, in the town of David, a Savior for
all men has been born, who is your
Christ and Lord. And this is how you
will tell. There, in a stable, outside
the inn, you will find a baby wrapped



THE VOICE OF THE CHRIST CHILD

The earth has grown old with its bur-
den of care,

But at Christmas it always is young,
The heart of the jewel burns lustrous
and fair,
And its soul full of music breaks forth
on the air,
When the song of the angels is sung.

It is coming, old earth, it is coming to-
night,

On the snowflakes which cover the
sod,
The feet of the Christ-child fall gently
and white,
And the voice of the Christ-child tells
out with delight
That mankind are children of God.

On the sad and the lonely, the wretched
and poor,
The voice of the Christ-child shall
fall;
And to every blind wanderer opens the
door
Of a hope which he dared not dream of
before,
With a sunshine of welcome for all.

The feet of the humblest may walk in
the field

Where the feet of the holiest have
trod,
This, this is the marvel to mortals re-
vealed,
When the silvery trumpets of Christ-
mas have pealed,
That mankind are the children of
God.

Phillips Brooks.

up and lying in a manger.

Other angels enter and all angels
say:

Glory to God in the highest,
And on earth peace among men in
whom he is well pleased.

(Exit all angels.)

A SHEPHERD: Come! Let us go
over to Bethlehem, and see this thing
that has happened, that the Lord has
told us of!

CHILDREN'S CHOIR: "Angels

Fair We Heard on High"—French tra-
ditional.

Scene Five—The Stable; Mary, Joseph
and the Babe

READER: (Luke 2:1-7) In those
days a rescript was issued by the Em-
peror Augustus that a census of the
empire should be taken. So every one
went to his home town to register be-
cause those taking the census would
not come to the people. And Joseph
went up from Galilee from the town of
Nazareth to Judea to the city of David
called Bethlehem, because he belonged
to the house and family of David, to
register with Mary, his wife, who was
soon to become a mother. While they
were there, the time came for her child
to be born, and she gave birth to her
first-born son; and she wrapped him
up, and laid him in a manger, because
there was no room for them at the inn.

HYMN: "Silent Night."

(Enter Shepherds and adore.)

SOLO: "Gesu Bambino"—Pietro Yon.

(Enter children of Beginners' De-
partment.)

A CHILD: Let us bring our gifts to
the baby Jesus.

(Their gifts are Bible verses which
each has learned and recites.)

The children sing the hymn: "Away
in a Manger."

(Enter children of the Primary De-
partment.)

A CHILD: We too have gifts to
bring to the Holy Child whom we
adore.

(This department, through the year,
has learned Bible verses which were
written by them on slips of colored pa-
per. These were glued together at the
ends, making links, which were then
fashioned into chains, one for each
child, showing how many Bible verses
he had learned. Their gifts were these
chains.)

HYMN: "Come Hither Ye Faithful."

YOUNG MAN: No man hath seen
God at any time; it is the Divine Son
who has made him known. (Pointing
to the manger) Behold the Lamb of
God who takes away the sin of the
world.

PRAYER by young man or young
woman: O God, the creator of all
life, accept our thanks for the birth
of Thy Son, Jesus Christ, and grant
that we, evermore making room for
Him in our hearts, may by Thy
help continually increase our efforts to
rebuild the structure of world society
on Thy sure foundations. Guide us to
make our world a place where truth,
freedom, love and pure religion flour-
ish, and all men dwell in peace to-
gether, through Jesus Christ, our Sav-
ior and Redeemer. Amen.

HYMN: "Joy to the World."

Steering by the Stars

A Christmas Sermon

by Ralph V. Gilbert*

Wise men from the east came to Jerusalem, saying, Where is he that is born king of the Jews? for we saw his star. Matthew 2:1-2.

Of all the fascinating tales told us in the Bible, none is so much a mixture of fact and fancy as the story of the wise men. Where did they come from? What manner of men were they? How many constituted the group? By what means did they couple the sight of the star with the birth of a divine king? As always in such cases legend has been busy to supply the answers. We have been told that there were three Magi. Even their names have been given us—Casper, Melchior, and Balthaser. We are informed by legend, that they were "three kings." Some have said that there was one from Asia, one from Europe, and one from Africa. It has been hinted that one was a "black king." The speculation probably closest to the truth is that they were worshippers of Zoroaster, in Persia; priests probably; certainly they were of noble blood and of wealth and prestige. The worshippers of Zoroaster came nearest to pure monotheism of any of the pagan peoples of the world. The important point for us to notice is that they were stargazers and that they found the king of kings because they set their course by a star. Like them, if we are to steer by the stars, we must have

I

Perception. Before we can steer by the stars we must be able to see them. In this matter we human beings divide ourselves into a number of classes. There are those who (1) do not believe in stars. Like Dickens' character, Scrooge, all such thoughts are "stuff and nonsense." They have a vast contempt for all who lift their eyes upward. All such are "impractical," "dreamers," "visionaries," etc. Says Ernest Renan, "God is a great satirist who plants in his children's hearts hopes that lead to nothing, ideals that are never to be realized, destinies that cannot by any possibility be fulfilled. Nature cajoles and cheats her offspring and stirs them to great efforts after illusory goals..." Fortunately, there are few such. More tragic are (2) those who cannot see the stars; or,

who, having once seen them, have lost sight of them. During the first World War, Arnold Bennett predicted that whatever else was doubtful, one thing at least was certain, namely, that the war would destroy Christianity. Of the same group was James White, a noted London financier who, having everything that money could buy took his own life. He left behind him a letter wherein he said: "Gone are the nicer feelings and contentment. One day follows another with similar monotony. Life is just one drab day after another." Over against such desperate, spiritual despair are those who (3) aware of their sad estate are struggling manfully to recapture their sigh of the stars. In his book, "The Unchanging Quest," Sir Philip Gibbs has one of his characters say, "I'm trying to get the hang of it, to worry my way through to some kind of faith. It's perfectly clear to me that without religion the human race is doomed. We've lost our bearings. . . . I am not satisfied with scepticism." Upon such spiritual mariners God lavishes much attention. He is drawing nigh to them. Let them seize the first manifestation of his presence that appears. "When the first spark of desire after God arises in thy soul, cherish it with all thy care, give all thy heart unto it. . . . Follow it gladly as the wise men of the east followed the star from heaven. . . . It will do for thee as the star did for them" (William Law). (4) Finally, there are those glad souls who have broken through the mists and clouds and found the stars. They are best illustrated in the words of "Saul Kane," in Masefield's "Everlasting Mercy":

How dead I'd been, how dumb, how blind,
The station brook to my new eyes,
Was babbling out of Paradise;
The waters rushing from the rain
Were singing "Christ is risen again."
I thought all earthly creatures knelt
From rapture of the joy I felt.

II

Purpose. Let us never forget that the wise men, steering by the stars, were not engaged in a holiday expedition. They were not motivated by shallow curiosity. Back of their determination to follow the star, there was a great and abiding purpose: to find the divine king and worship him. In

his masterly book, *Admiral of the Ocean Seas*, Samuel E. Morrison tells again the ever-thrilling story of Columbus. And he shows that in all the pain and tears and struggles of the project of crossing the Atlantic, Columbus was moved by a great dominating purpose: the glory of God. Students of American history might well take note. The "Mayflower" ploughed its way through stormy seas because its crew and passengers had a great, moral purpose. You remember the replies of the three stone-masons when asked what they were doing. The first said, "I am shaping a stone." The second said, "I am earning bread for my family." The third said, "I am building a cathedral." We desperately need to examine the purpose we have in mind these disturbing days. Are we merely trying to get the world quiet again; to have it settle down to the same kind of world as it was before the war? We surely need to steer by the stars, but where are we steering to?

III

Persistence. Enraptured by the romantic story of the wise men we forget all too easily just what such a journey meant in toil and labor and hardship.

Hard was the way to Bethlehem,
So far it seemed, so far;
By flowerless vales and arid slopes
And barren heights that bar;
With ne'er an omen for a guide
Until they saw the star.

Clinton Scollard.

It is unnecessary to point out that anything worth while is acquired by persistence. Paderewski mastered the piano because he persisted; Captain Peary achieved the North Pole because he persisted. Steering by the stars, we must persist if our voyage is to culminate in the desired haven. The quest for truth, the search for God—these are not mere hobbies, not something to be toyed with, not mere side-issues. The stars can be depended upon to guide us; but we must match their true and constant shining with an equally true and constant persistence. Persistence plus purpose are man's contribution to the success of the holy quest.

Conclusion. During the war years we wondered how we could really celebrate Christmas. Today, with the world officially at peace but actually

(Turn to next page)

*Minister, First Presbyterian Church, Fremont, Nebraska.

Using the Out of Doors

THOUSANDS of people look upon a church exterior to each individual who enters to worship. The properly designed church carries a constant message to these thousands. When the building is situated on well-kept grounds, this publicity is more valuable than any news space which may be purchased. The wise church will see that its towers, windows and walls are displayed to the best advantage.

A large building needs a large building lot. Unfortunately in our great cities, the church lawn has too often been crowded out by encroaching neighbors and an expanding building. The ideal situation is to have the church building at such a distance from the street that a beautifully kept lawn is spread between it and the sidewalk. A parking lot is necessary but don't litter the entire lot into parking space.

The lawn idea has been carried a step further by the Christ Lutheran Church, St. Paul, Minnesota, which was able to transform its open space crowded by city business buildings into the Overwick Memorial Chapel Garden. In this pleasant resting place, one finds marble benches, flowing fountains and blossoming flowers. The central position is given to a marble statue of Christ.

If a church has no land for lawn or park, the least it can do is to keep the entire exterior clean and attractive. The church steps have a great deal to do with the invitation to one who would worship. A suitable hand rail to aid the aged and others. An attractive an-

nouncement board with its message brightly told with clean letters. And, if possible, the pleasant notes of tower or amplified organ chimes at suitable periods.

The Court Street Christian Church, Salem, Oregon, had an old abandoned church basement which invited refuse and got it. A minister with some vision thought that it might make an attractive garden spot. It was cleaned out. Vines were set next to the walls and flowers were planted. Benches were installed. Soon it became a place of beauty and was called the Garden of Prayer.

In the warm summer days, churches have found that a shaded spot out-of-doors makes a good meeting place for the restless class of boys and girls. It doesn't take much to prepare such a spot for the class. There should be shade, a little seclusion and proper seats. If there is a somewhat concealed spot large enough for a picnic, an open air fire place will be a splendid investment in sociability.

For churches which may wish to do so, there is an opportunity to develop a Bible Garden. In this garden there will be planted flowers and shrubs mentioned in the Bible. There are hundreds of these available which will grow well in American soil. For the person who may wish to follow this project, we can recommend the volume, *Bible Plants for American Gardens* by Eleanor S. King.* What better way of teaching the natural history of the

*Macmillan Company.

Steering by the Stars

(From page 17)

in such a state of dreadful, mal-adjustment, we are tempted to wonder if the Christmas season is to be anything more than an escape mechanism. Is there anything about the Christmas season, aside from its tinsel and tradition, that can speak to us? Yes, it does have a message, meaningful and comforting. First, the stars are still shining. They have shone from uncounted ages past; they will continue into the uncomprehended future. All man's evil cannot dim them. Second, think how lowly and how frail were the beginnings of Christianity. A few Magi, who came from nowhere and disappeared and were soon forgotten. A few rustic shepherds whom nobody cared about. A few disciples that certainly, by no stretch of the imagination, could be called super-men. A world

weltering in hideous hate and horror. Yet the cross won out. The goal of all who steer by the stars is found to be unshakable and infinitely worth while. Finally, if we but stop and think, we know that good out-weighs, out-shines, out-lives, and out-lasts evil. Thirty years ago there was printed in many magazines the "hymn of hate," composed by some German, and chanted by countless of our foe. Can anyone repeat that "hymn" now? No! For the shining of the stars is more glorious than the sheen of Herod's royal crown; the anthem of the angels out-lives the hymn of hate.

The star that rose at Bethlehem
Has never set. It glows for them
Who seek its light. 'Tis leading yet.

They saw the star—and they alone—
Who longed for it. For men like them
The star that shone on Bethlehem
Will never set.

J. C. McCoy.

Holy Land than to have a garden of vegetation from that land about the class as it studies.

The lawn may have a practical worship use. Among the churches which have included an open air pulpit in its permanent architecture is the Westwood Community Methodist Church of Los Angeles, California. With seats placed on the lawn, the evening vespers of the warm months may be held in the open air.

Open air gatherings on the church lawn have been common from early years. Festivals, sociables and games have had their places. Even a church as crowded as Riverside Church of New York City has preserved an open air court where, at the proper times, strawberry and other festivals are held.

Proper landscaping of church exteriors costs money. But the expense is small compared with building construction. Also, here is a place where voluntary services may be used. Under the direction of the proper person, amateur lovers of the plants and the cut-of-doors may build their personalities into the church.

While the development of the out-of-doors has not been entirely unexplored, a great many churches have never used the opportunities they have close at hand for beautifying their property. A little direction and money can give meaning to the Bible verse: "Worship the Lord in the beauty of holiness."

DEDICATION OF A CHURCH FIREPLACE

By Edward E. Chipman*

Here, in this churchyard set apart
To things of heav'n and hopes of heart,
With boundless canopy above
And ivied walls that speak Christ's
love,
Enjoy a time at leisured pace
Beside this friendly fireplace.

Here touch a match and flash a spark
In sunny hours or evening's dark;
So cook your food, enjoy your while,
With goodly friendship, joke and smile;
And know of these God doth approve,
And these are magnified by love.

*Minister, Baptist Church, Factoryville, Pennsylvania.

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May I Introduce My Friend?

*A Sermon by Clarence E. Macartney**

He loved them to the end.—St. John 13-1.

JOHN ought to know, for he was that disciple whom Jesus loved, and who leaned on his breast at the supper. In golden sentences St. John relates the events at the end of our Lord's life. More than one-third of his gospel is taken up with the last twenty-four hours of the life of Jesus. Here is one of those golden sentences in which John describes the end: "Having loved his own, he loved them to the end." Christ loved his disciples before the foundation of the world. He loved them when he called them out of the world. He loved them clear down to the cross. And, John, could I allure thee for a little from that blood washed company who stand by the sea of glass mingled with fire, harping with their harps, I am sure you will tell me that Christ loves us through all eternity.

The New Testament, compared with pagan literature, which abounds in essays on friendship, and even with the Old Testament, which has a good deal to say on that subject, is almost silent on friendship, as such. The reason, I suppose, is that the New Testament writers are engrossed with the eternal friendship, the friendship of Christ for the soul.

Christ seeks friends and he delights in the token of affection. There were those who wrote for him and spoke for him, and fought for him, and died for him. To these Christ promised an immortality of affection. "Wherever my gospel shall be preached," he said of the woman who anointed his head and feet, "this that this woman hath done shall be spoken of as a memorial for her."

Some time ago I saw an advertisement which read as follows:

"I am your best friend.
In anxiety, relief;
In distress, courage;
In achievement, content;
In loneliness, companionship;
I am your _____"
Then came the name of a cigarette.

What a travesty on friendship that is, and what an insult to friendship it is! In other places I have seen an advertisement of a dog sitting at the feet of his master, who is holding a glass

of beer in his hand. Underneath is the caption, "Man's Best Friend." That, too, is an insult to friendship, if the meaning is that liquor is man's best friend.

But tonight I have to tell you of him who is man's best friend; in anxiety, our relief; in distress, our courage; in achievement, our reward; in loneliness, our companion. He is your Saviour, Jesus Christ.

I. He Is the Friend Who Does You Good and Not Evil

There are friends who do harm. They are like the ivy which stains and decays the wall which it embraces. We have already spoken of that kind of friend. "Amnon had a friend," and that friend opened the door down to hell for him, and pushed him into the abyss. Samson had the wrong kind of friendships with women, and the wreck and ruin of a life was the consequence. Herod Antipas heard John preach gladly, and seemed to be on the way to repentance and faith, but his friendship for Herodias ruined him. "For her sake" the record is, Herod gave the order for John to be beheaded.

A gentleman once came to see me about a friend in whose welfare he was interested. For sometime this friend had been on the down grade. I remember how he said of him, "He has contracted a dangerous friendship. The first thing we must do is to break that friendship." Mireabeau, writing to a friend, said of Talleyrand: "I am hoping this man is not known to you. Through the history of my misfortunes I was thrown into his hands." There are thousands of people who are in their graves, at least so far as the nobler and better part of them is concerned, and whose epitaph might well be, "He had a friend." There are thousands going with heavy hearts through the labor of life who look back with sorrow and pain and poignant regret to the hour and the place where they met a friend, and say of that hour and of that one, "Oh, if I had never met him! If I had never known him!"

But here is the friend who will do you good and not evil. He knows the better man that is in you and seeks to bring him out. If you will let him in, he will do you good all the days of your life.

Christ not only does good to us, blesses our life in that sense, but he

evokes the good that is in us. You have been in the company of persons who have made you feel that you would like to be a better man or woman. They have struck the chords of the nobler life within your soul. That is supremely true of this eternal friend. He speaks to the highest in our soul.

II. He Is a Friend Who Tells Us of Our Faults

Other friends will tell our faults to others. Our enemies will tell us our weaknesses at the point of the sword; but Christ is the friend, who, as a friend, shows us our faults. "Faithful are the wounds of a friend." A man may be slipping in his moral life, drifting away from God and honor, and self respect; but, as a general rule, his friends will do nothing to warn him or to help him. At the most they will shake their heads and say, "It is too bad to see a man go down that way." But to the man himself they will say nothing.

A notable exception was General Grant's faithful friend, his chief of staff, the Galena lawyer, John A. Rawlins. It was Rawlins who was closer to Grant than any other during the war. It was to Rawlins that Grant gave his pledge that he would abstain from intoxicating liquors. When he broke that pledge Rawlins went to him and with great earnestness plead with him, for the sake of himself, and for the sake of the great and holy cause of the nation, to refrain from strong drink. Faithful were the wounds of that friend. In front of the Capitol at Washington today, there stands the magnificent monument of General Grant, sitting his horse in characteristic pose and flanked on either side by stirring battle scenes. But at the other end of Pennsylvania Avenue, a little to the south of the avenue, is Rawlins Park, where there stands a very ordinary commonplace statue of Rawlins. Whenever I stand before the great monument of Grant on his horse there in front of the Capitol, I think of that other monument. I think of that faithful friend who kept Grant on his horse.

The supreme example of how Christ shows their faults to his friends, and warns them, was his dealing with Peter, warm hearted, impetuous, loving, but terribly sinning, Peter. In the presence of all the disciples Christ warned him of his danger, saying,

*Minister, First Presbyterian Church, Pittsburgh, Pennsylvania.

"Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat." Then he assures Peter that no matter what happens to him, or how Satan gets the advantage over him, he can count on Christ's prayers and friendship to the last. "But I have prayed for thee that thy faith fail not."

How great and blessed a thing it is that you can have for a friend, the purest and noblest of souls, the divine friend himself, who desires the best that there is for you, who shows you what that best is, and who will never forsake you, even when the worst gets the better over the good that is in you. "What a friend we have in Jesus!"

III. He Is a Friend in Adversity

It is written, "A friend loveth at all times and like a brother is born for adversity." But there are a great many friendships which are not born for adversity. Adversity is the wind or the fan which separates the chaff of flattery from the grain of solid friendship.

The shadow once said to the body: "Who is a friend like me? I follow you wherever you go. In sunlight or in moonlight I never forsake you." "True," answered the body, "you go with me in sunlight and in moonlight. But where are you when neither sun nor moon shines upon me?" The true friend is one who is faithful in adversity and who abides with us in the darkness of the night.

A man in adversity is like a ship which has been driven on the shore and wrecked. The ship needs extensive overhauling and repair before it will be ready for sea again. So is it with the friend who has met with trouble and disaster. He needs the ministry of his friends. There are two beautiful examples of that in the Bible, one in the Old Testament, and one in the New. When David's fortunes were at the lowest ebb, when he was pursued day and night by the relentless hatred and jealousy of Saul, and when, apparently, his own hope was sinking and his faith in God declining, then that faithful friend, Jonathan, whose love David said to him was "wonderful, passing the love of women," went to him at night in the Wood of Ziph and strengthened his hand in God.

In the New Testament we hear of that faithful friend of Paul, Onesiphorus, whom Paul hands down to immortality with this encomium, "He was not ashamed of my chains." When Paul was in prison at Rome, Onesiphorus came to visit him. It was easy at that time for Paul's friends to give him the go-by. It was dangerous for them to be known as his friends. Many of them forsook him. But here was one,

Christmas Window Silhouettes

by Alma E. Osborn

Here is a type of Christmas decoration which will please your family and interest those who pass your home. The article is taken from "Christmas in the Home," published by The Bethany Press. It is used through special arrangement.



FIRST, select the window, or group of windows, you would like to decorate. If you have a group of three, use the center one for the nativity scene or for the little town of Bethlehem. Use one of the side windows for the shepherds out on the hillside, and the other one for the wise men and the camels. Should you have but two windows, you may combine the nativity and shepherd scenes. If you have but one large window you may use just the nativity scene, or you may be able to make a composite picture of the three scenes.

Not every "pretty" picture will do for a window silhouette. Use one that can be easily copied and enlarged, is simple in detail, and has figures not imposed upon each other. You may find a suitable picture among your

Christmas cards. A good example is shown on page 15 of this issue of *Church Management*.

Enlarge the picture to fit your own window. Divide your picture into one-fourth inch squares, then enlarge each square the proper number of times to make the picture fit your window.

First, go over the design you have enlarged with a very heavy black pencil so that you will be able to see it through the frosted glass. Fasten the pattern securely on the outside of the pane of glass. Scotch tape is very convenient for this. Next, from the inside apply a heavy coat of Bon Ami with a small sponge. Use daubing motions. Do not attempt long sweeps. It simply will not go on smooth enough to be pleasing. With a pencil copy the pattern on the window. Then with the eraser rub out the Bon Ami inside the figures.

Original touches may be given your decoration by rubbing out constellations of stars, adding additional palm trees to the scenery, grouping a few cows outside the stable door, or grazing a flock of sheep on the hillside. You will have real fun making it, and you will have a decoration that will cost practically nothing. It will be attractive from the outside and the inside, and by daylight or artificial light.

this friend from Ephesus, who was not ashamed of Paul's chains. Paul said "he sought me diligently and found me." Evidently he did not find Paul at first. It took him a long time to locate Paul's prison; but he kept searching until he found it, and then ministered unto him. All that Paul can do now for Onesiphorus is to make that beautiful prayer for him that in the great day of judgment the Lord will grant him mercy.

In *Great Expectations*, Charles Dickens tells how Pip went to visit for the last time his benefactor, Magwitch, the dying ex-convict, who had been condemned to be hanged. The convict took Pip's hand and said, "You have never deserted me, boy; and what's the best of all, you have been more comfortable alongside me since I was under a dark-cloud than when the sun shone. That's

the best of all." Yes, it is not when the sun is shining, but when the clouds gather, and darkness comes down, that friendship has its real test.

Whatever happens to the earthly friend, whether he stands by us or not, we can always count on the friendship of Christ. Writing his last letter from the prison Paul tells sadly of how when he was tried before Nero, friend after friend on whom he had counted forsook him. Then he adds this magnificent sentence, "But the Lord stood by me." Yes, that's it! The Lord will stand by you! He never leaves or forsakes you.

The worst kind of adversity is transgression and sin. Then it is that most friends part with the friends who had been overtaken in a fault. Men say, "He is no longer worthy of my friend-

(Turn to page 22)

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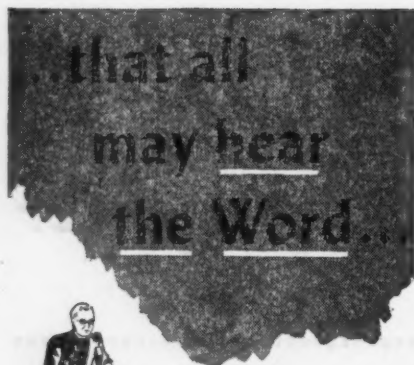
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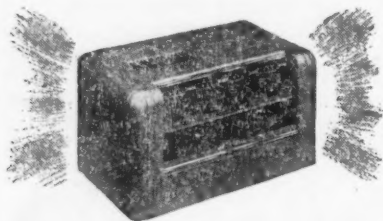
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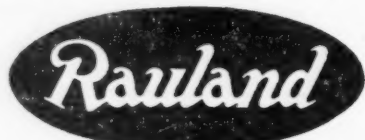


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MR. FOWLE,
MRS. BEAR,
AND MRS. PARTRIDGE



THE
REV. CHARLES M. FILLMORE,
OF INDIANAPOLIS, 86,
HAS BEEN WRITING SONGS
SINCE HIS EARLY 20'S.
HIS WELL-KNOWN
"TELL MOTHER
I'LL BE THERE"
WAS WRITTEN IN 1896.

May I Introduce My Friend?

(From page 20)

ship." And, indeed, how hard it is to love a friend who has fallen into transgression or sin? It is hard to love the unlovely. But Christ does that very thing. He loves us in spite of our sins. He loves you in your sins.

How that was true of Christ's love for Peter. Think of what Peter had done! Christ was in the hands of his enemies. They were mocking him, striking him, spitting on him. It was then, just in his hour of greatest sorrow and need, that Christ heard Peter declare with a loud oath that he never knew him. With most human friendships, such base denial would have engendered enmity and revenge. And what enmity is there so bitter as that which is founded on the ruins of a former friendship and love? But what did Christ do? All that he did was to

turn and look on Peter. "The Lord looked on Peter." That marvelous look of wounded love, yet of loving appeal and forgiveness for the apostle who had denied him. As soon as he was risen from the dead, Christ told the women to go and "tell Peter," as if he were afraid that Peter, because of his gross sin, would no longer think that Christ was his friend. All that Christ said to Peter when he met him that morning by the Sea of Galilee was this: "Simon, son of Jonas, lovest thou me?" Christ loved Peter out of his sins and back to his discipleship and his immortal ministry. Have you denied him? He is still your friend. That in a way is Christ's most wonderful title, what they called him when he was on earth, "the friend of sinners."

He Is the Friend Who Died for You

When George Fox, the founder of the Friends, or the Quakers, was lying

in a filthy, dungeon at Lancaster, a friend went to Oliver Cromwell and offered himself, body for body, to lie in the prison in his stead, if Cromwell would accept the substitution and let Fox go free. Cromwell was so struck with the offer that he said to the great men of his council, "Which of you would do as much for me if I were in the same condition?"

Christ is the friend who died for you. He took your place on the cross. Just as truly as that robber Barabbas, for whom the people asked, lived and did not die, because it was he that was released and Christ who was crucified, so you can live and inherit eternal life because Christ died for you. That was the wonderful friendship, that the marvelous love of which he spoke when he said, "Greater love hath no man than this that a man should lay down his life for his friends."

Which of all our friends, to save us,
Could or would have shed their blood?
But our Jesus died to have us
Reconciled in him to God.
That was boundless love indeed;
Jesus is a friend in need.

This great friend lets you bear his name. Napoleon was a man who had many courtiers but few friends. Indeed, he boasted once that he loved no one living, not even his own brothers. But he was attached in a way to one of his marshals, Duroc. In the battle of Baustein in 1813, Duroc received a fatal wound from a cannon ball. When the army had bivouaced, Napoleon went to see him. The duke grasped his hand and kissed him. The emperor, putting his right arm around the marshal, remained a quarter of an hour, with his head resting on his left hand, and in complete silence. At length the marshal said, "Ah, Sire, leave me. Such a sight as this must pain you." Whereupon the emperor left, unable to say more than these words, "Goodbye, my friend." He then returned to his tent and admitted no one that night. After the battle of Waterloo, when he had hoped to find an asylum in England, Napoleon expressed the desire to assume the name of his old friend, and be known merely as General Duroc.

It may be that you are not his professed follower and friend. If so, you can become his friend immediately. He said, "Ye are my friends if ye do whatsoever I command you." And what does Christ command you? He commands you to repent of your sins and believe in him unto salvation. "If thou shalt confess the Lord Jesus with thy mouth, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Will you be his friend today, tomorrow, and forever?



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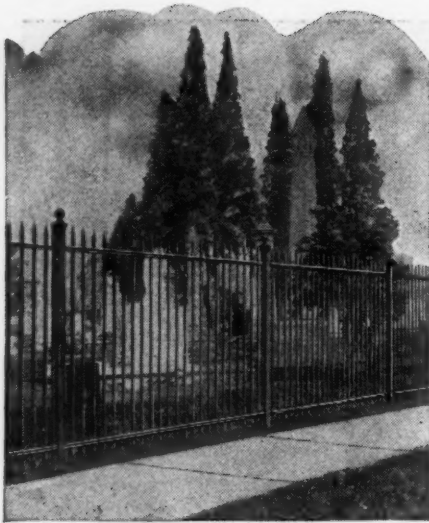
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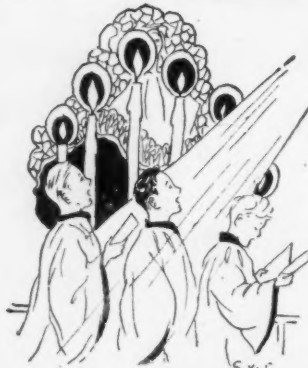
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A Christmas Service of Lights With Tableaux



(The entire congregation will join in the singing of the opening and closing carols.)

Opening Carol

"O Little Town of Bethlehem"

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the king,
And peace to men on earth!

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him, still
The dear Christ enters in.

O holy Child of Bethlehem,
Descend to us, we pray,
Cast out our sin and enter in,
Be born in us today!
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

THE TABLEAUX

I. The Watchman

(On the wall stands a watchman with hands over his eyes gazing toward the dawn. It is well if a small light may be seen in the direction to which he looks.)

MINISTER: Watchman, what of the night? What of the night?

CONGREGATION: The watchman saith, The morning cometh.

II. The Nativity

(This is the typical manger scene.

Joseph and Mary are bending over the cradle manger.)

MINISTER: And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in the manger; because there was no room for them in the inn.

III. The Shepherds

(On a hill side a half dozen shepherds recline with startled faces lifted toward the sky.)

MINISTER: And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo the angel of the Lord came upon them, and the glory of the Lord shown round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a saviour which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of heavenly hosts praising God and saying, Glory to God in the highest and on earth peace, good will to men.

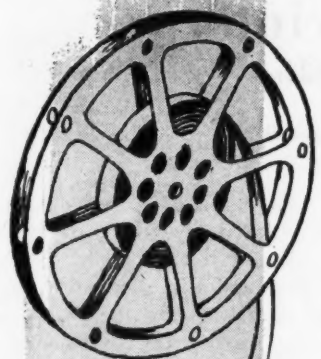
(This tableau will be very effective if a light in the sky may appear in the reading of the last few lines.)

IV. The Wise Men

(The three wise men with their eyes fixed toward a star at the opposite side of the stage.)

MINISTER: Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came three wise men from the east to Jerusalem saying, where is he that is born king of the Jews? For we have seen his star in the east and have come to worship him. Herod sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found him bring me word again, that I may come and worship him also. When they heard the king they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy.

(Turn to page 27)



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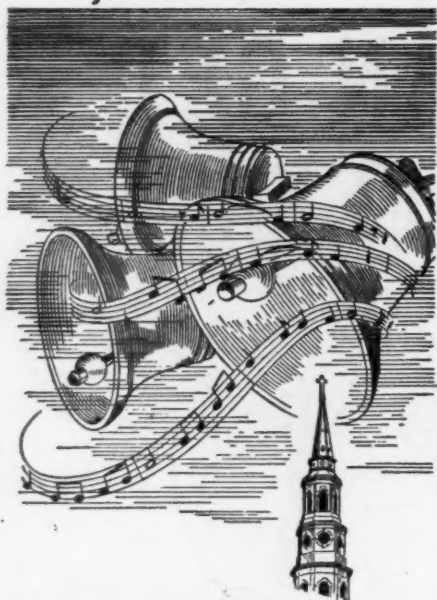
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He Sings in Winter

A Nature Sermon for Children

by Donald B. Howard*

ON a winter day when the breeze blew cold, our children would go sliding. Most of our neighbors were hugging their stoves, and no sounds came from the lee of the woods.

Suddenly a cheerful song whistled from the top of the spruce across the road, "Chickadeedee-dee, chickadee-dee."

We just gazed and smiled. We felt (with Emerson),

Happy to meet you in these places
Where January brings few faces!

The black-capped titmouse with his white mask bobbed along the twigs and pecked vigorously into one cranny after another. He was enjoying life:

This scrap of valor just for play
Fronts the north wind in waistcoat grey.

At night he would hide in the hollow of a tree or shelter himself from the cold in a nest. But now he was feasting on eggs and larvae of bark beetles, gipsy moths, tent caterpillars, or plant lice, and saying grace as he ate.

That was the best part of it. He was saying, "Thank You!" to God while

he dined. What fun to listen, "Chickadeedee-dee, chickadee-dee." He made me think of that line in Psalm 147:7, "Sing to the Lord with thanksgiving."

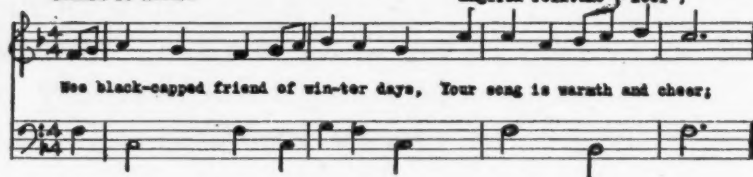
St. Paul once wrote to the people in a church he started (I Thessalonians 5:16-18, R.S.V.), "Rejoice always, give thanks in all circumstances." Later he repeated the advice (Ephesians 4:18-20, R.S.V.), "Be filled with the spirit, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father."

It was too cold to stand watching our friend in the tree, and we did not slide long. But the children did tell mother the lesson the chickadee had sung, "Thank God whatever happens" (I Thessalonians 5:18, Godspeed).

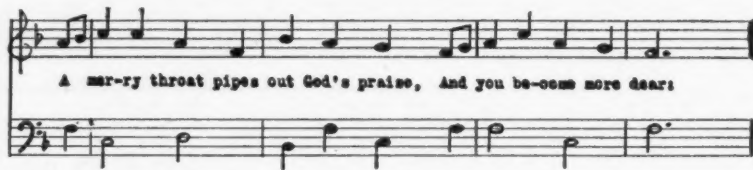
Then while we warmed our fingers I explained that our friend would soon be adding his "feebee" call to the "chickadee" song. In balmy weather he will be saying, "Feebee . . . Spring's here . . . Love me." His mate will line a home in a hollow birch and lay six to ten eggs in it. Our summer visitors will have returned. Soon he will be too busy filling eight empty mouths to take time off to whistle. But while Mrs.

Donald B. Howard

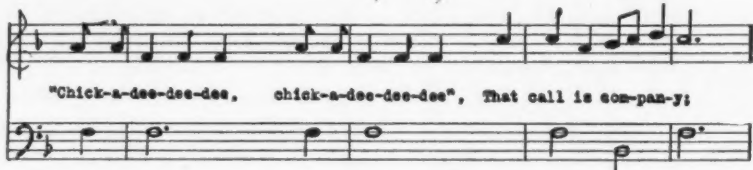
English Folktune ("Hoel")



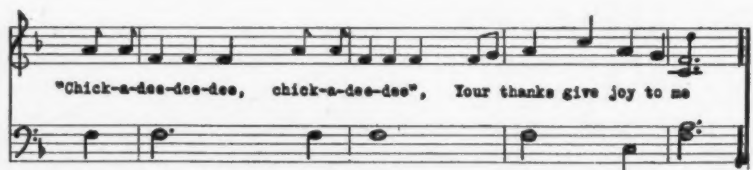
Wee black-capped friend of win-ter days, Your song is warmth and cheer;



A mer-ry throat pipes out God's praise, And you be-come more dear:



"Chick-a-dee-dee-dee, chick-a-dee-dee", That call is com-pan-y;



"Chick-a-dee-dee-dee, chick-a-dee-dee", Your thanks give joy to me

(All rights for re-publication reserved)

Chickadee hatches their second big family you may hear him stop to "give thanks."

And why not we?

Sources

MacDonald, A. Norman, "Our Cheerful Little Friend," *The New Outlook* (Toronto 2) for 21 August, 1929, page 855.

Mathews, F. Schuyler, *Field Book of Wild Birds and Their Songs*, Putnam's (New York), 1904, page 218.

Forbush, Edward H., *Useful Birds and Their Protection*, Mass. Dept. Agr., 1905, *passim*.

Christmas Candlelight Service

(From page 24)

Choir Carol:

We Three Kings of the Orient Are.

(The congregation will join in the refrain which follows each verse.)

O, star of wonder, star of night,
Star of royal beauty bright,
Westward leading, still proceeding
Guide us to thy perfect light.

THE CANDLELIGHTING SERVICE

From a single lighted candle which has been on a stand or candlestick on the floor level, the minister lights his candle. Ushers come forward and light theirs. Then they pass down the aisles of the church. The person sitting next to the aisle lights his candle from the usher. The light is then passed to the next pew occupant. When all the candles are lit the congregation stands and holds them up as the concluding carol is sung.

Closing Carol

"Joy to the World"

Joy to the world! the Lord is come:
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the earth! the Saviour reigns:
Let men their songs employ,
While fields and floods, rocks, hills and plains
Repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground:
He comes to make his blessings flow
As far as sin is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

(The lights are extinguished)

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SERMON STARTER The Garden of the Unforgotten

*I will meditate on thy precepts ***
I will not forget.—Psalm 119:15, 16.*

THERE IS a revealing story told by Sir Frederick Treves. Journeying across northern India the British traveler discovered a community that knew how to remember and, remembering, to give thanks. He found the people still honoring a beloved local saint, more than four centuries dead. With no little difficulty the wisely curious but deeply respectful traveler learned the location of the saint's tomb, and with great difficulty he made a pilgrimage to it. It was, he says, an arduous journey, across a barren and desolate bit of country the chief characteristics of which were rocks and ruins and ugliness.

At last reaching the goal of his quest Sir Frederick found an enclosure of some two acres. It was scrupulously clean with well-kept lawn and shrubbery and with lovely walks bordered with trees and flowers and marble basins of cool, clean water. At the center was a small but chaste marble shrine. A worshipper was kneeling on the steps of the shrine. Others were strolling among the trees and flowers or slaking their thirst at the marble fountains. There was an air of perfect peace in the midst of a world of turmoil. There was a scene and setting of beauty and refreshment in the very heart of a desert from which life and beauty had long since departed. He called it, "The Garden of the Unforgotten."

At the heart of America there should be a "garden of the unforgotten." And the Thanksgiving season is an opportune time in which to remind the nation of this need. Once again every true American mind should be called upon to remember and every true American heart to bow in gratitude.

Before the tombs of those founding fathers and mothers whose wisdom, devotion and selfless service made our nation great let Americans of whatever name or creed or sign kneel in thoughtful memory. Thanksgiving, whatever else it may be or mean, is a call to the conscience of America for a pilgrimage to the "garden of the unforgotten."

But such a pilgrimage will not be made enmasse. The paths of grati-

tude, like the roads to Paradise, know nothing of congested traffic. If, therefore, the "garden of the unforgotten" is to send its faith and fragrance, its memories and meanings, out into the life of the nation it will do so only as we, individually, make of our own hearts such a garden. It will, if we will have it so, be a place of prayer and a source of power. It will be a place of retreat, recovery and refreshment.

What sacred shrines shall we build in our gardens of the unforgotten? I suggest four—four that must be built and loved and guarded if our souls are to be strong and sweet and our lives significant with values that are both priceless and perdurable.

A. Let us build a shrine to truth. Truth is not racial, national or geographical. Truth does not grow old. It does not wear out. What is true is true always and everywhere. If it is not true always and everywhere it is not absolute, but imperfect or relative. The truth of which I am thinking is that integrity at the heart of the universe which makes reason possible and which gives sanction to those principles upon which all great living is based.

B. Let us build a shrine to faith. Faith is trust. Faith is adventurous trust. Faith is the light on the road. Faith is loyalty in the heart. And as we celebrate that great thing, man's faith in God, let us also celebrate and rejoice in that yet greater thing—God's faith in man.

C. Let us build a shrine to friendship and love. Friendship is the silver chalice and love the red wine of the heart's affection. Let us never forget those with whom we have enjoyed affinity of mind and union of soul and because of whom so many of the hours of life have been turned from gray to gold.

D. And, at the center of all, let us build a shrine to the living God. "I will not forget," said the Psalmist. To forget truth and faith and friendship is to turn a garden into a wilderness. To forget the Author of truth and faith and friendship is to betray and blight everything most worthwhile in this world and in the next.

And if we build this central shrine in the midst of our garden of the unforgotten it will not be in memory of a dead saint but in loving fellowship with the living Gardner of Souls, even

Christ, our Lord. It will be in fellowship with him who said, "Do this in remembrance of me." And as we move on in his company, sharing with him the love and labor of his heart, we shall be refreshed at fountains of living water and learn both the scene and scent of the red roses of Calvary and the white roses of Resurrection.

THE MINISTRY OF POETRY

Many are the hours in which we run to the poets to beg them to express for us our own thoughts and sentiments. We say to the poets: "I have life, but tell me all about it; I have nature, but tell me how beautiful nature is; I love humanity, it sings to me the greatness of the human race; I believe in a Creator, but help me to weep for joy in his presence! It does not come as a dispatch of news, but as a language, and exalted eloquence, and an inspiration.

The Bible abounds in poetry, because religion is the loftiest thought of which the mind is capable. The subjects are great and beautiful. God is in the midst of it, and not as a simple creator, but as a friend. Man is there, not as a simple seeker of gain and pleasure, but as a mysterious wanderer between birth and death; there as a moral being; there as a penitent; there in hope; there in benevolence; there in the beauty of all his virtue, all his art and song * * * religion will always love the poets, because they possess the heights and depth which best can express itself. * * * In poetry truth rises until it reaches the highest sentiment, the most finished form of itself.—David Swing in *Truths Leaf by Leaf*.

QUOTABLE VERSE

The Heart Has Its Reasons

Sing low, my heart, lest we be overheard,
This world is not the Paradise we knew.
Let not its mockery trap us in a word
Or catch one troubled cry from me or you.

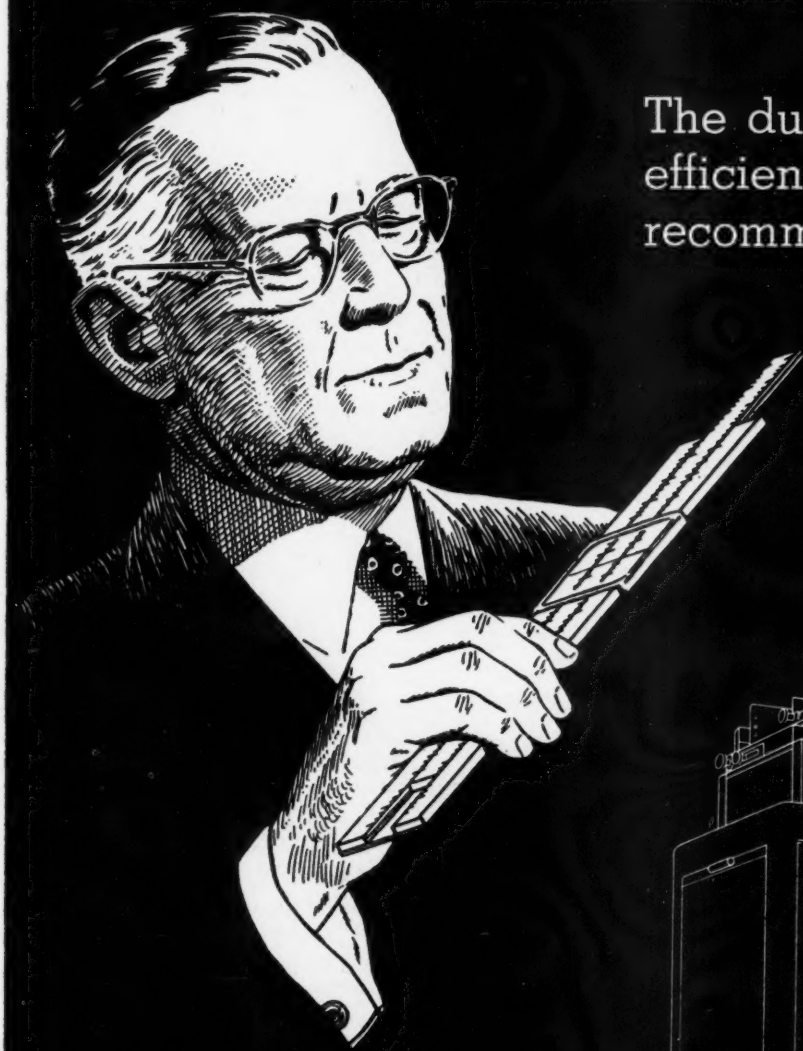
Let the deep song be hidden in the deep
Pulse with our life-blood, waking or asleep,
Yours is the knowledge earth can never know.
Let not its mockery hurt you. Ah,
sing low.

Request

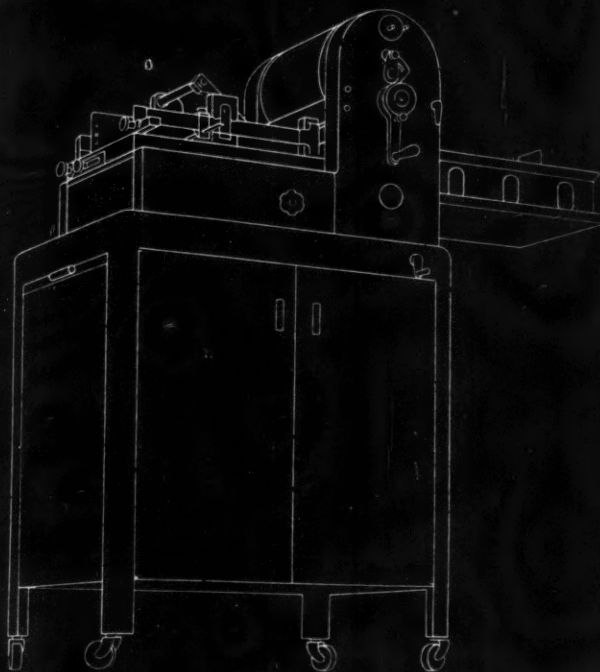
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(Turn to page 30)



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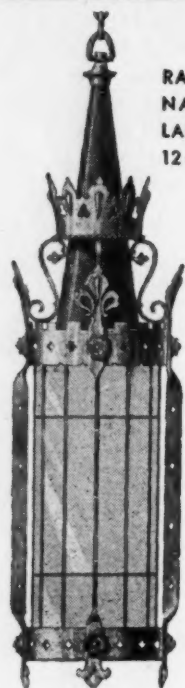
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Quotable Verse

(From page 28)

That I may bring fresh courage
To the task, daily;
That I may meet the ups and downs of
life gaily;
That I may take the hill or winding
way, bravely;
That I may meet the problems of each
day, sagely;
That I may keep within my heart, the
while
Warm sunshine, and ever have a smile;
Lend helping hands to those who need
me;
Give cheerful words to those who heed
me;
And that most welcome gift — a touch
of wit —
With a ready sense of humor crown-
ing it;
This would I ask
To face my task.

— Mary Grace Newbern

Sunday Morning

The distant bells of memory toll
The warm eagerness of childhood
And first thoughts of love.
They toll the deep sorrow
Of hopes unfulfilled
And dreams of early manhood and
maturity
Chilled by reason and resignation.

Toll on, toll on!
Let recollection unburden its melan-
choly
That binds all humanity
In one identity.
— Charles Augoff in *The American
Mercury*

Loved One — Away

She's somewhere in the sunlight strong,
Her tears are in the falling rain,
She calls me in the winds soft song
And with the flowers she comes again.

Yon bird is but her messenger
The morn is but her silver car;
Yea! sun and moon are sent by her,
And every wistful waiting star.
— Richard Le Galliene

Tolerance

He that hath grown to wisdom hurries
not,
But thinks and weighs what Reason
bids him do.
And after thinking he retains his
thought
Until as he conceived the fact ensue.
Let no man to o'erweening pride be
wrought,
But count his state as Fortune's gift
and due.
He is a fool who deems that none has
sought
The truth, save he alone, or knows it
true.
Many strange birds are on the air
abroad,
Nor all are of one flight or of one force,
But each after his kind dissimilar:
To each was portioned of the breath of
God,
Who gave them divers instincts from
one source.
Then judge not thou thy fellows what
they are.
— Guido Guinicelli in *Think* magazine

Silent Sorrow

They bear him to his resting place —
In slow procession sweeping by;
I followed at a stranger's space;
His kindred they, his sweetheart I.
Unchanged my gown of garish dye,
Though sable-sad in their attire;
But they stand round with griefless eye,
Whilst my regret consumes like fire!
— Thomas Hardy in *Wessex Poems*

Service

Undedicated
Life is like a wandering
Planet; but captured
By the power of great love
It moves in a new orbit.
— Isabel M. Wood

QUOTABLE PROSE

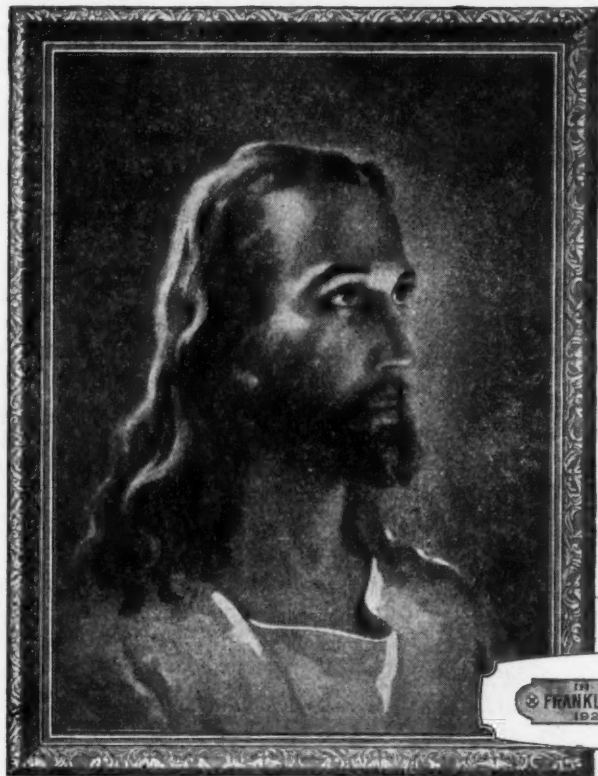
A Mystic on Love

Well to the front of the noble army of authentic Christian mystics with whom the clergy should be intimately acquainted stand two names—St. John of the Cross and Jan Van Ruysbroeck. For spiritual insight they stand together, alone and apart. They were geniuses of the spiritual life and what they felt and saw and taught can never grow old. St. John is the more intellectual of the two. His thought processes are orderly and systematic. Ruysbroeck, on the contrary, is, at heart, a poet—but a poet who speaks clearly enough to be understood and who reports to us, as only a poet could, profound and penetrating glimpses of the high things of the heart and the deep things of God. For its insight and suggestiveness consider this:

"The yoke of Christ is sweet and gentle, and we are laden with his burden which is light. For his love does not labor, and the more we labor the lighter is our burden; for when we carry love, it carries us above all the heavens to him whom we love. For the loving spirit flies whither it will; all the heavens are open to it, and it has its soul always in its hands and sends it where it will." * * * "When all the good a man can do seems to him little or nothing, then the spirit of the justice of God and his own spirit of lowliness will not let him rest, for night and day in his heart there is a cry: you shall praise God and serve Him, which voice gnaws the heart out of his breast * * * Nor does he know or feel anything but 'Live and serve God!' * * * "When the inmost soul answers to the indrawing of God giving itself freely up to the Spirit of God, it feels an infinite joy * * * The inward soul is embraced and wholly grasped between unfathomable love and infinite joy, beneath the gaze of love itself. But the hour is short: love cannot be idle, and it cries with a great voice in the depth of the soul: 'give thanks and praise and honor to thy God: this is love's counsel and com-

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mand."—Ruysbroeck in *The Seven Steps of the Ladder of Spiritual Love*; Dacre Press, London.

Composite Man

To help us to understand the nature of composite man, let us take the simile of an artist who has his studio on the upper floor of his house. His piano is there, too, for he is very gifted. He loves spending his time up there and produces wonderful pictures and music. But he has to come down and join the family for meals and they, too, are artistic, with decided temperaments.

Family interests begin to distract his attention and he begins to get new ideas for his pictures. He puts on his coat and goes out into the everyday world and meets all manner of people. He becomes interested in speculation and makes a little money. He would like to make more. He forgets about the studio and consorts more and more with his friends out of doors. He gets rich, and then he gives up painting and music and devotes himself entirely to making money and all the interesting things he can do with it.

The artist is, of course, the spirit of man. The ground floor is the etheric plane and out of doors is the physical world. The temperamental artist on the

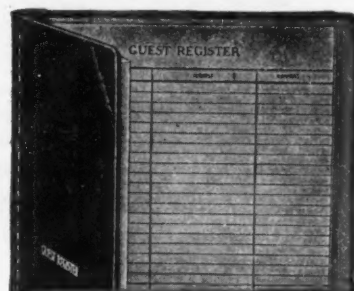
ground floor, and the man of affairs out of doors. The spiritual man in the studio, the temperamental artist on the ground floor, and the man of affairs out of doors, it is all the same man. There is ambition in each case but differently applied. It is the same man thinking in each case, but thinking in three entirely different sets of circumstances. We can decide for ourselves which is the real man.—Major Ripley Webb in *A Meaning to Life*; Rider, London.

Wisdom

One of the tailor's favorite themes for discourse is the difference between wisdom and learning. He says that a man who thinks that he is educated because he has read books is like a man who thinks he is rich because he has money in the bank. 'Learning today has no style. It is like the clothes men wear, ready made. Many a man with a shelf of books in his head will travel the world and learn no more than another who goes no further than his own henhouse. There isn't a man alive who couldn't see a new miracle every day of his life if he'd use the power of his brain.'—Robert Gibbings in *Lovely Is the Lee*; E. P. Dutton & Company.

(Turn to next page)

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Quotable Verse

(From page 31)

Bookish Brevities

New books which I find sermonically suggestive include the following. *Preface to Religion*, by Fulton J. Sheen, is characteristic of the thought and style of the foremost preacher of the Latin Church in America. There is much in this book which is too Catholic to be merely Roman (Sheed & Ward) * * * As a fine interpretation of a New England preacher who, if not quite a saint is certainly not a hypocrite, it is easy to recommend *A Mighty Fortress*, by LeGrand Cannon, Jr. (Henry Holt) * * * Life, real life, and many an insight into the soul of France and her people is to be found in Bruce Marshall's *Yellow Tapers for Paris* (Houghton Mifflin) * * * Reinhold Niebuhr, America's most influential living theologian, has probably spoiled some unusually fine sermons by too much revision but, in so doing, he has given us a volume of ten powerfully penetrating essays in *Discerning the Signs of the Times* (Charles Scribner's sons) * * * However much the reader may dislike the doctrine, as such, he will, nevertheless, find deep spiritual values and rare mystical insights in *Saint Catherine of Genoa*, which includes the saint's two classics—*Treatise on Purgatory* and *The Dialogue*—as translated by Charlotte Balfour and Helen Douglas Irvine (Sheed & Ward) * * * The story of a great cultural tradition and pictures of great personalities; rich humor and rare anecdotes, and many things the preacher will remember and repeat with much satisfaction are to be found in Constantina Maxwell's *History of Trinity College Dublin* (University Press, Dublin) * * * Lovers of poetry will not go amiss in the purchase of *Dublin Poems* by an Irish poet of gift and grace, Seumas O'Sullivan (Creative Age Press). Perhaps a small sample will suffice. It is entitled "Day and Night."—

While still the dusk was magical,
And night an unknown way,
I watched the evening shadows fall.
Impatient of the day.

And now when night's a traveled land,
Dusk a familiar face,
I seek from day's departing hand
A sacramental grace.

THE DEW OF GRACE

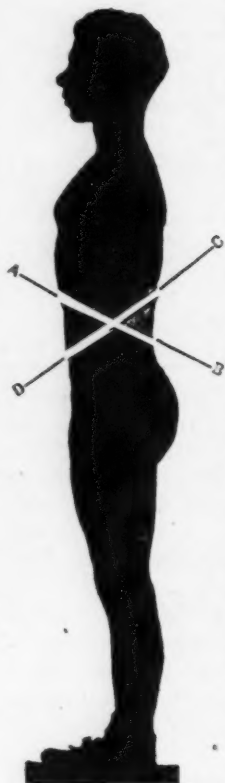
Turn not thy face away from me,
neither delay thy fatherly care; for if
thou grant not thy refreshing dews,
and water not my heart with thy
grace, it will remain a dry and
barren ground. Teach me, dear God,
to know and do thy will.—From *The Imitation of Christ*. III:3, translation
by Dean Stanhope.

Control of the Breath

Sustaining the Voice by Standing Tall

by Ralph M. Harper*

TWO years before the death of Wendell Willkie I read a paper, stating that, without technical counsel, disaster awaited his health and voice alike. I had found the action of his diaphragm was somewhat similar to that of Phillips Brooks before a hundred-odd voice lessons. Willkie's poor mechanics of a lower abdomen held in advance of an upper chest, while he was speaking, placed a fatal strain on both his throat and his heart. He had the soul but not the correct body mechanics of a rare violin. Although a violin



does not breathe, its high sensitivity to the slightest change in its structure makes a possible comparison of its sound control with that of the human voice of considerable value. If the diaphragm were a single violin string with one end in back at C and the other end in front at D, a slumped chest and a curved-in spine well might help to establish the necessary tension and relaxation for the production of sound, between C and D. The height of the diaphragm, however, is in front at A, and its low point is in back at B. Moreover, the tilt is downward from front to back instead of from back to front. What is even more important, the diaphragm is not one delicate string but a large fibro-muscular partition between the cavities of the thorax and the abdomen. It is attached by a thousand-odd muscles and tissues—all around its edge—to the ribs and spine; also to the organs in the abdomen directly below and in the thorax above. The "scrolls" and "tail pieces," which control the diaphragm's tension and re-

laxation, are in front at A, in back at B, all around the lower ribs and at the small of the back, in the abdomen below, and particularly in the suspensory ligament above.

Consequently, the only possible way to control the breath and to sustain the voice is to hold the "scrolls" and "tail pieces" firmly in place, so the diaphragm will not slip and slide. A slumped body, like a slack string, indicates that both health and voice are off pitch.

Sit up on your buttocks instead of slouching, lift up your lower abdomen, hold the chest up, chin in, and the lower rib region outspread.

A thousand refreshing surprises may await you when, within a single week for a thousand times, you bring your body up to its true pitch of health and tune your voice to its resonant register by sitting tall and standing tall.

VOICE QUESTIONS AND ANSWERS

1. The Goose-neck

QUESTION: "Is a sound brought out better by holding the head slightly forward?"

ANSWER: My reply is that this "goose-neck" attitude taken by some speakers and singers not only fails to help the voice but is decidedly harmful, constricting the action of the diaphragm below; also that this angle of the throat and trachea must be wrong with reference to the bronchi. A forward position of the head naturally limits the resonant cavity at the back of the mouth. While speaking or singing, always stand with the body fully tall.

The posture of a neck bent forward at an angle of 45 degrees interferes with speaking and singing. One reason why some priests fail to be understood when they conduct a liturgical service before an altar is that their heads are bent over their chests as they lean forward to read from the Service Book. A similar condition exists in non-liturgical churches, although not to such a degree, because the bent posture is not apt to be so pronounced when the preacher prays from a pulpit or reads the Bible from a low lectern. The pathetically bent postures in a church choir and in a community chorus are sure and certain symptoms of chronically poor diction and tone. For precisely the same reason, college professors and after-dinner speakers also

*Church Management has secured the service of the author of the "Voice Governor" to give its readers counsel on the voice. Send your question directly to Ralph M. Harper, St. John's Episcopal Rectory, Winthrop, Massachusetts.

are notorious sinners against intelligible words.

Lift up the service book from the altar. Lift up the Bible from the pulpit or low lectern. Lift up the hymnal or music sheet from the level of your waist to the height of your chin.

Then your audience will wonder why you had persisted in stretching out your neck like a goose, when you could so easily have spoken or sung like a man—head up, back strong, chest lifted, and chin in.

II. The Body Mechanics of "Health"

QUESTION: "Is there not a connection between good health and good voice?"

ANSWER: Unquestionably, yes. Correct body mechanics enables the body to be healthy and the voice to be resonant and clear. The three best voices which I have ever heard were those of President Charles W. Eliot, of Harvard, Bishop William Lawrence and the voice teacher of Phillips Brooks, Miss Sarah H. Hooker. All three lived beyond 90 years, with voices distinct and resonant even in large auditoriums. Their poise in "standing tall" and in "sitting tall" was most remarkable.

Does not a poor posture cause an unnatural excursion of the diaphragm during the production of sound? Is not insulin partly neutralized in the treatment of diabetes, if the liver receives from the diaphragm an abnormal pressure which reflects itself in anxiety and fatigue? Would not the cultivation of a horizontal smile at the solar plexus help to ease this tension? Does not a fine thin voice, or a forced one like that of the deep-breathing quack, cause an unnatural action on the muscles around the stomach and the intricate nerves throughout the solar plexus? Do not the delicate tissues in and around the heart become almost atrophied when habitual breathing is most perceptible in the upper part of the chest, to the exclusion of a relaxing movement all around the lower ribs? Possibly the breathing equilibrium, whose index at the slight bulge in front of the epigastrium is an object which can be seen and touched, may be even more efficacious than digitalis.

III. The Diaphragm's "Scrolls" and "Tail Pieces"

QUESTION: "My voice does not easily carry in a large auditorium, and I want to learn the right method of breath control."

ANSWER: May I suggest that you forget the breath; it will take care of itself if you will let it. An intelligent action of the diaphragm controls the breath for the voice. Correct mechanics of the whole body is therefore necessarily involved.

ANTIDOTE TO BOREDOM A CHRISTMAS BOOK

A Tale of Two Countries or The Greater Love

By H. M. LANGTON

With 38 Illustrations

Sir John Lubbock in "The Pleasures of Life" speaks of his habit of taking two or three books with him while on a journey, to change from one to the other in case continuous reading of one book became wearisome.

"A Tale of Two Countries" with its not infrequent wanderings into the domains of Literature, Religion and Art, performs the function of more than one book for its readers.

For instance, without impairing the continuity of the tale that is told, the author takes you on a personally conducted tour, so to speak, and treats you to snatches of Dr. Samuel Johnson's wit and philosophy. It does not seem out of place to find a Johnson enthusiast in the little Lincolnshire village in the North of England where the plot of the story is laid. We listen with pleasure and profit to such homely wisdom as the retired schoolmaster quotes from the celebrated man of letters: A decent provision for the poor is the true test of civilization;—To seize the good that is within one's reach is the great art of life;—Getting money is not all a man's business, but to cultivate kindness is a valuable part of the business of life;—We should exempt ourselves, as much as we can from the power of external things;—A man may be so much a man of the world as to be nothing in the world.

From Johnson to Chesterfield, his would-be patron, is an easy step and the old schoolmaster cannot refrain from adding for a good measure, some of the ever-timely maxims of the Earl, such as: Endeavor to keep company with people above you;—A man's good breeding is his best security against other people's ill manners;—Most arts require long study and application, but the most useful art of pleasing requires only the desire.

Neither does it seem an arbitrary digression to find, in the course of the story, a record of a ramble through the Countryside of the Victorian Poet Tennyson, not far away, and to let a local carrier recite favorite verses of his, voicing the Poet's answer to two vital inquiries

of humanity, whether man is moving upward or downward—is good stronger than evil? Again, is there any hope of personal survival after death?

As the narrative continues, we hail John Wesley. We are told he also was born in Lincolnshire, has trudged along these neighboring highways and byways; and his footsteps have left their burning mark on the heart, mind and manners of those who live through the pages of the book.

A little country girl's love for drawing introduces to the reader Kate Greenaway, the creator of pretty bonnets and chubby boys and girls in colorful array. Then, naturally, we meet John Ruskin, her friend, and we find he was not only a great art critic, but a reformer of no mean ardor, who believed that social conditions had a direct influence upon both the creation and appreciation of art, and accordingly attempted to found a new social order.

Apropos of this, one of the characters in the book contends that the separation of material from spiritual progress is forever impossible; that one is the root, the other the fruit, that one justified the other.

No picture of village life is adequately drawn without its religious highlights, so a sermonette or two, free from sanctimony or semblance of a tract—especially one by a local preacher, a cobbler—fit into the life-scapes of this secluded community of farm-hands and few shopkeepers, because the sermon furnishes the motif and the tempo of the daily life of these country folk.

A short sermon of "Bear Ye One Another's Burdens" cites examples of men and women who have blazed the trail for others to follow: Father Damian, Florence Nightingale, Grace Darling, William and Catherine Booth.

We hazard the guess that if Sir John Lubbock could have picked up "A Tale of Two Countries" at a railroad newsstand, he would not have needed another volume as an antidote to one book boredom.

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The Church and Radio

A department conducted in cooperation with the Joint Radio Committee of the Congregational Christian, Methodist and Presbyterian, U. S. A. Churches.

Department Editor: *Horace M. McMullen*

The Chicago Workshop

by *Richard A. Bimson**

IT IS much better to put good religious radio programs on the air than to try to keep bad ones off, according to the Hon. Clifford J. Durr of the Federal Communications Commission. Mr. Durr made this statement to a group of forty leaders of religious radio who attended the Religious Radio Workshop at the University of Chicago held from August 5-31.

The workshop was held for the purpose of showing how to use radio as a tool and a medium of communication for religion. To accomplish this purpose two different methods were followed. First, work groups were arranged in production, speech, script-writing, programming, policy, and the message of religious broadcasting. The second approach was that of personal conferences. Each student pursued his own course of study in terms of his own needs. No set classes or rigid requirements were set up except that each one had to complete a definitely agreed upon segment of work. At special listening sessions present day religious programs were analyzed in terms of production, message, and purpose.

Through the courtesy of station WAAF and the Church Federation of Greater Chicago a half-hour and a fifteen-minute spot on Sunday were allotted to the workshop. An interview, several dramas and round-tables were presented on the three Sundays during which the workshop was in session. Other activities of the group included tours of various Chicago stations. The group was especially thrilled at WBBM to see the show, *Democracy U. S. A.*, (see Radio News) all-Negro race relations program. Two visits were made to the University of Chicago Round Table. The entire atmosphere of the workshop was that of a graduate school in which the seminar method was faithfully followed.

*Mr. Bimson is minister of the Geneva Avenue Methodist Church, Geneva at Vienna, of San Francisco, California. He attended the Religious Radio Workshop at the University of Chicago in August.

Sponsorship was by the Joint Radio Committee in cooperation with the Federated Theological Seminaries of Chicago. Dr. Ross Snyder, Associate Professor of Religious Education in the Federated Theological Seminary Faculty, acted as dean. Everett C. Parker, Director of the Joint Radio Committee, was director of the workshop. Resource leadership included Erik Barnouw, instructor in script-writing in the English department of Columbia University and formerly assistant manager of the NBC script department; Frank Papp, instructor in radio production at Columbia University and a production director of NBC, in charge of such shows as *Eternal Light*, *Great Novels*, and *American Story*; Miss Elinor Inman, director of religious broadcasts for CBS, producer of Columbia's *Church of the Air*; Professor Davis Edwards, associate professor of Speech in the Federated Theological Faculty; Dr. Daniel Day Williams, associate professor of Christian Theology in the Federated Theological Faculty; Miss Ola Hiller, director of radio in the Pontiac, Michigan public schools and a member of the staff of the University of Wisconsin Radio Institute.

Those attending the workshop represented eight denominations, 17 states, two provinces of Canada, and the Philippine Islands.

If the suggestions made by the group in its reports at the close of the workshop are carried into practice, they will have far-reaching effects on the nature of religious radio. Some suggestions of importance are:

Religious radio programs should be interdenominational in character whenever possible. This was not construed, however, to mean that any church should be prevented from making its unique contribution.

Religious broadcasting demands of the churches their best. Trivial, ineffective, and low quality programs and leadership have no place in religious broadcasting. The church must resist

efforts to reduce its programs to pleasantries.

The church and radio stations together must set forward the growth of civil liberties, freedom of speech, prophetic application of religion to our common life, and the gathering together of men in communal brotherhood.

The church should seek to develop leaders skilled in the use of radio, through its publications, its schools and seminaries.

The church should arouse in its constituency a realization of the importance of this new medium so that sufficient financial support will be provided for its use.

Some of the areas in which radio can be particularly useful are:

The providing of emotional identification for the listener with others through drama, familiar music, prayer, biography, interviews, and talks.

The building of a consciousness within the listener of a way of life and a faith which he cherishes in common with a large group.

The providing of therapy and release through worship services and devotional programs, music, poetry, and consultation.

The providing of effective Christian education.

According to a recent survey, nearly sixty per cent of Protestant religious programs are devotional in nature. It was pointed out at the workshop that a much more varied program must be developed if we hope to reach all groups, and all ages. There is hardly a program type now being used on the air that could not be used for religious purposes.

A final warning by the committee on programming reads as follows:

"It should be kept in mind at all times by all religious radio broadcasters, that the time on the air is wasted unless people listen to it. There must be enough advance publicity and promotion to make people want to tune in your program; and the show must be good enough to keep them tuned in. You cannot expect sustaining time (free time) on the air if you are going to lose listeners for the station. There is no show without the listener."

* * *

Half of the big advertiser's budget goes to radio, a report of the Magazine Advertising Bureau report disclosed recently. The sixteen advertisers which spent more than \$5 million each in 1945, selling their products to the public, poured \$76 million into the four radio networks. Of this amount Proctor and Gamble, biggest advertiser in the country, spent a total of \$14,927,108 for radio programs and time. That's a lot of soap!

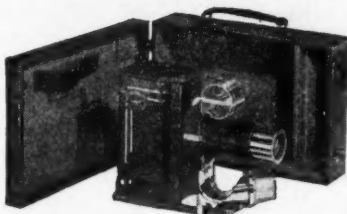
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THE UNCOMMON MAN

There's been too much talk about the Common Man, so much that the Uncommon Man has been forgotten. Destiny-determining issues are being muddled by Common Men who lack necessary, uncommon judgment, and courage. Stalin has rightly said, "Communism and democracy cannot live permanently in the same world! Today Communism spreads confusion and threatens the stability of civilization. Moreover Pagan, "mortal God stateism" (to borrow Paul Hutchinson's term) threatens spiritual ideals and Freedom in America. Too many people already address their prayers to Washington and have lost their sense of personal or community responsibility.

One of Spiritual Mobilization's representatives recently received an admission from a communist organizer, who had spent time with Victor Kravenchko (author of *I Chose Freedom*), that "One preacher is worth more to us than a dozen labor leaders." They have many preachers who knowingly or unknowingly are advancing Marxism under the banner of a so-called social gospel. Communist leaders realize that ultimately this issue will turn on spiritual considerations. What a challenge to us clergy to sound the alarm, to champion Freedom, spiritual Freedom, root Freedom, the democratic process, constitutional government—the citizen as master not servant of the state.

More than 5,000 Uncommon Men, preachers of various denominations, are already making common cause with us and others are enlisting at the rate of 125 weekly. We need 10,000 by Easter, 1947! It will require courageous, vigorous action to save Freedom. Would YOU like to know what other pastors are doing about it? Like to receive our monthly bulletin, special tracts, and calls from representatives in your area? How many boiled-down reprints of Paul Hutchinson's *The New Leviathan* can we send you free for distribution in your parish?

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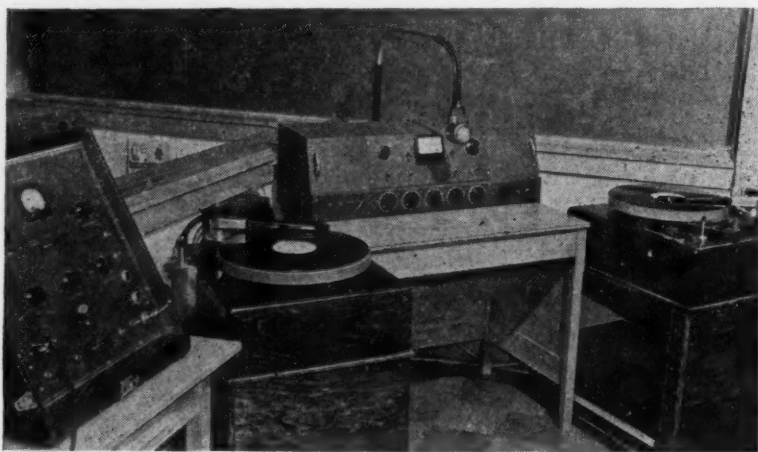
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Control Room Station WMRP

The Story of W Methodist Radio Parish

by William H. Morford*

IN 1930 many preachers were taking to the air. Some of them were successes and some were flashes in the night but both drove home the fact that the new medium of radio would either compete with or complement the work of the church. The earliest religious groups to use the air were those without traditional methods to determine their patterns of endeavor. First reactions of the major denominations to radio were negative. Such negative attitudes were founded on two premises. First, religious radio programs became identified with what some thought was an inferior type of religion; second, there were so many commitments on the part of the major denominations that they had neither the energy or money to enter the new field.

Some people thought, however, that the critical or hands-off policy was inadequate for the established church. With this conviction a small group in the Detroit Conference began to study and investigate the church's relation to radio. It was discovered that radio time was expensive, but that radio offered opportunities for many types of programs beamed to reach various types of audiences. If, however, the church's programs were to include various types such as music, talks, forums, drama, quiz, interviews, then the purchase of enough time to make the best use of the opportunities would be very expensive. Could there be any other way out? This group thought so. It was for the church to own and operate its own radio stations. With this conviction the group set out to build Methodist's first radio station.

odism's first radio station.

The committee in charge of promotion found that financing was the greatest problem. Methodism was not yet ready to venture beyond the traditional methods of propagation. A financial campaign conducted in the Detroit Conference yielded only a modest beginning. The discipline of the church did not allow missionary funds to be used for such purposes. Methodist philanthropists were cautious because the church had no experience in radio. But when the door was closed it seems that God opened up another. In 1944 the General Conference authorized the Division of Missions to invest money in the building and operation of radio stations. Thus a loan from the Division furnished the balance necessary to build Methodist's first radio station. But that was only a step. The application for a license was filed with the Federal Communications Commission just four days before events in the war resulted in a freeze of all radio applications. This caused about a year's delay. Meanwhile God was working out another plan. A church in an overchurched area in Flint was given to the Methodist Radio Parish, Inc. In this building the offices and studio of the new station have been built.

A construction permit was granted the Methodist Radio Parish, Inc., on April 3, 1946. The new station WMRP has now been on the air for some weeks with 250 watts of power operating on a frequency of 1510 kilocycles.

In a sense this is an experimental station. With several hours a week available on a sustaining basis various types of programs can be tried out. Programs that prove successful will be developed and expanded as fast as the station's income provides for the necessary talent and personnel.

The station will be open to all religious groups in the community on the

*William H. Morford is manager of WMRP, located in Flint, Michigan.

same basis. About 20 hours a week will be devoted to religious programs. The standards for the programs will be high and only those who put much effort and money into their programs will be able to qualify. The station will also feature local talent and local interests. Its motto is "First in Public Service."

RADIO NEWS

Every once in a while radio breaks loose from its stereotype of mediocrity and does something serious and significant. That happened when Columbia aired the Old Vick Company early last summer in a short series of Shakespearean plays. It happened again early this fall when the American Broadcasting Company took a leaf from *The New Yorker* magazine (August 31) to devote four half-hour periods to the story of *Hiroshima*.

Following the straightforward approach of the magazine which had tossed into the wastebasket all fiction, cartoons, humor, and its regular departments the radio presentation avoided all frills. Even the usual devices and gimmicks considered the *sine qua non* of a dramatic show were missing. There was no music, no sound effects, not even the dialogue of ordinary dramatization. Radio, like magazine publishing, demonstrated that under pressure of great events it could rise to a new height of achievement.

Robert Saudek, the producer, divided the narrative, a shortened version of the 30,000 word article, among six voices—one for each of the six heretofore obscure individuals. Each voice took its turn in *reading*. It was the simple telling of a story whose theme provided all the necessary drama.

In this series, presented on successive evenings, September 9-12, radio spoke maturely and not to the proverbial 12-year-old. Radio revealed not only more about the power of the atom but also more about the power of the medium of radio itself.

* * *

Methodism's advance in the field of radio is indicated not only by its establishment of a Radio Parish in Michigan (see above) but by its incorporation of a radio department under the Board of Missions and Church Extension. The corporation was granted a charter late in the summer by the state of New York. An application for an FM station in New York City is now pending.

Chairman of the corporation's board is Bishop G. Bromley Oxnam. Objective of the organization is the advancement of religious, cultural, ethical and moral standards in accordance with Christian principles.

(Turn to next page)



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Preach for Man in the Back Pew

by Ralph W. Harper

I AM reminded of this story by an amazing editorial in a Massachusetts newspaper. Thirty-eight years ago my roommate had preached a sermon at a vesper service in the First Church, Unitarian, Boston, on "The Unpractical Test," in which he made the point that when we fail by outward standards, there is still an inward one to be consulted. We can come to feel that the issue of life is between us and something universal. My roommate had long since forgotten the sermon. The only thing he remembered was a prosperous looking gentleman in the front pew with a gold chain, strung, like a clothesline, across the front yard of his vest. No warm Amen of approval from this brother; he seemed to be suppressing all sorts of disapproving snorts.

By chance, there was an unassuming fellow who had slipped into a back pew. Thirty-eight years afterwards he wrote this editorial:

"The end of the day finds us disappointed here, postponed there, rebuked here, condemned there. Evening teaches faith, dependence, patience. Have we

fought the good fight?" This quotation, the editor went on to say, is from a talk by a young Boston minister thirty-eight years ago, and I think his name was Sidney Robins (my college roommate!) Where he has gone and to what eminence he has attained, I would not know. His words came to me in a difficult time of trial. The most ordinary parish minister can never tell when a person is going to slide into a back pew who is in desperate need of spiritual leading. His message should always be attuned, I feel sure to help and heal, if the battle of life is leaving scars and perplexities as it often does. And inspiration is something that everyone needs now and then.

Happily, an Amherst College professor saw the editorial and sent it to my friend. I was more openly enthused over it than my friend himself and wrote the editor:

"If and when you are inside the gates and the great company of preachers are outside and the Recording Angel shows no alacrity in letting us in, I plan to lead my brethren in a shout which will shake the corridors of heaven, 'WE WANT EDITOR TURNER!'"

Methodist Radio Parish

(From page 37)

Planning an eighteen and a half hour operating day, the broadcasters would present 65 per cent of their programs with live talent, the remainder to be transcribed. Not more than 10 per cent of the time from Monday through Friday will be devoted to religious programs. On Sunday, however, all the time will be given to religious presentations.

* * *

Radio has contributed a significant step in better race relations through WBBM's all-Negro casting in its show, *Democracy, U.S.A.* The *Chicago Defender*, Negro daily, and the station joined in underwriting costs of auditions and are working now on a basis of the paper's providing scripts, written by Robert Lucas, the station's providing director, studio facilities, air time and music.

The program, aired Sundays at 10:30 a. m., is designed obviously for the improvement of race relations, and is probably the only show in the country put on through the joint efforts of a station and a Negro newspaper.

* * *

Two programs aimed at combating juvenile delinquency have recently come

to our attention. One series appeared over WIP, sponsored by Gimbel Brothers, Philadelphia department store. Entitled *Behind Prison Walls* the series was presented in cooperation with the local Community Chest.

Give 'Em a Break, aired over KSFO, San Francisco, likewise has Community Chest backing. The show presents a half hour dramatic treatment of an actual case from the current files of the local juvenile court, and closes with a direct appeal to listeners for help with the specific case. Added feature is a studio audience of fifty youngsters brought to the station each week by an agency of the Chest.

* * *

Gilbert Chase, NBC University of the Air music supervisor, has edited a new book, *Music in Radio Broadcasting*. It is based on the course, Music for Radio, which Mr. Chase teaches at Columbia University.

The book discusses aspects of music in broadcasting, including programming, directing, conducting, arranging, composing, copyright and clearance, opera and television, etc. Much of the material is not pertinent to the work of the ordinary religious broadcaster but the book is valuable as a resource work and especially helpful to the full-time specialist in the field.

LISTEN TO

The Eternal Light, NBC, Sunday's, 12:30-1:00 p. m. Vivid, moving dramatizations of Jewish life and history. At the close of each program a brief talk by a rabbi or Jewish layman.

QUIZ CORNER

What format is standard in the typing of a radio script?

Ans. A radio script should be typed on heavy, won't-rustle, standard size (8½ x 11) paper, using the larger (pica) type and should be double spaced. Approximately 20 spaces should be allowed on the lefthand margin for noting in capital letters what or whom is doing something. On the righthand two-thirds of the page should appear the dialogue, script, or instructions. Whatever is to be said must be written in ordinary type; whatever is instruction must be put in capitals. Following is a simple example:

NARRATOR: Down the long path of history...

THEME: UP AND END

ANNCR: Tonight the National...

SOUND: GAVEL RAPPING IN LARGE HALL

EDWARDS: (OFF MIKE) We are met...

That oversimplifies the matter of script formats a bit but the suggestions offered here are sufficient except for the more complicated dramatic scripts. In presenting any sample script to a station manager be sure that it conforms to these basic practices of the industry.

Talk-Back

Readers are invited to send in their comments, questions, and suggestions. Address the editor, *Church Management*.

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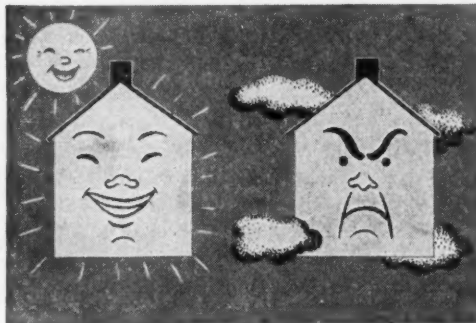
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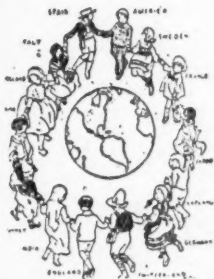
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A Litany for the Removal of Service Stars*

MINISTER: One by one the stars were placed on our service flag. Each star represented one person, a man or woman, who had, in the time of war, entered the service of his country. Now the guns of war have been silenced. Some of our youth lie at rest in peaceful cemeteries. Fortunately many more have been returned to their families. As we remove our service flag we think of these.

A Litany of Appreciation**

MINISTER: Almighty and everlasting God, before whom stand the spirits of the living and the dead; Light of lights, Fountain of wisdom and goodness, who livest in all pure and humble and gracious souls;

For the prophets and pioneers, for the saints and martyrs, and for the famous and the unsung who, in every age, have borne witness to righteousness, and struggled for truth and freedom,

PEOPLE: We praise Thee, O God, and bless Thy name.

MINISTER: For the men and women in our own time who have loved liberty more than life, and who have resisted falsehood and wrong unto suffering and death,

PEOPLE: We praise Thee, O God, and bless Thy name.

*Reprinted from the July, 1946 issue of "Church Management."

**As used in the First Methodist Church, Syracuse, New York.

MINISTER: Especially today for the families in our particular Christian fellowship, who have put their country before their comfort, and with their faith have overcome their fears,

PEOPLE: We praise Thee, O God, and bless Thy name.

MINISTER: For those who have given the last full measure of devotion, sparing not their life's blood, and calling us to nobler living by their great sacrifice,

PEOPLE: We praise Thee, O God, and bless Thy name.

MINISTER: For the loved ones who remain, who hold our honored dead in tenderest memory, and for all who maintain their homes in unbroken love, facing the future with Christian fortitude and hope,

PEOPLE: We ask Thy compassion and Thy fatherly benediction, O God.

MINISTER: To the cause of a peaceful world in which nation shall not rise up against nation, and mankind shall study war no more,

PEOPLE: We consecrate ourselves, O God, in the name of the Prince of Peace, even Jesus Christ, our Lord. Amen.

A Prayer of Remembrance†

Almighty God and Everlasting Father, before Whom stand the spirits of the living and of the dead, and in whom

†Used in the First Congregational Church, Lakewood, Ohio.

we all are alive forevermore, we praise Thee and bless Thy name. For the brave and wise and good of every land and age who have labored that men might be of good will and live at peace; for all who have borne faithful witness to Thee; for all who have sought the truth and have faithfully served it; for all who have hungered and thirsted after righteousness and have lived and died for it, for all these.

Accept, O God, our prayer for all who in obedience to the voice of duty have counted their lives of little worth, but have rather offered them to defend the right, to protect the innocent, to set free the enslaved and to put down evil. Grant, we pray Thee, that their devotion may bear good fruit in us and that we may serve these goals unreservedly. Hear our prayer for those who have died in defense of these things; we ask for them the joy of Thy salvation and a safe refuge with Thee.

And now, O God, we stand before Thee in honor, especially of those from this church who gave their lives for their country and world in days just past. Amen.

(Here the minister may name, one by one, those who laid down their lives in the service of their country.)

At this point the minister may tell how the service flag will be disposed of. If the individual stars are to be given away he will ask for the servicemen to come forward to accept them. The gold stars, in the same manner, may be given to the next of kin.

Concluding Hymn: "O God Our Help in Ages Past."

CHURCH LOYALTY

Dr. John G. Paton writes unforgettably of his father, who when he was about seventeen years of age passed through such a religious crisis that from that day he openly and happily followed the Christ. Though the church in Dumfries was four miles from their home, for forty years his father was only three times prevented from attending the worship of God. Once there was a heavy snow, and he had to return. Once there was ice on the road, and the way was so dangerous that "he was forced to crawl back up the Roucan Brae on his hands and knees, after having descended it so far with many falls." Once there was a terrible outbreak of cholera at Dumfries. No wonder the son of this father was such a warmhearted Christian!

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—
World War II



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At last is strange and old,
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And creeds have found one fold.

Then hate's last note of discord
In all God's world shall cease
In the conquest which is service
In the victory which is peace.

THE WAR IS OVER FOR YOUR CHURCH

LET THE SERVICE FLAG BE LOWERED

THE service flag must soon be removed from the wall. Before it is destroyed each star should be removed and presented to the man or woman it represents. The wallet shown on the left has been prepared as a fitting repository to preserve the star as a lasting memento of the church's interest in the G. I.

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CHURCH MANAGEMENT

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Living Is Giving

(A Sermon for Every-Member Canvass Sunday)

by *Harriet-Louise A. Patterson**

ONE day while visiting around Galilee, my friend Jacob said, "Now we shall go to visit Bethsaida, the place connected with the feeding of five thousand hungry men, women, and children. It is not far from where we are."

We began walking along a country road whose dust had not been laid by rain in more than two months. The yellowish green cast of the slope down from the road to the Sea came from green grass blending with millions of blossoms of the wild mustard plant.

It was not far and soon we found ourselves stepping inside a chaste, little white church. There are no pews or seats in it. We walked unhindered forward through the empty, cool church to the altar to see the precious and delicately-tinted relic which this building protects: a rare mosaic pavement from a ruined 4th century Roman church recently uncovered from beneath the soil around Galilee. The two fish and the five round loaves of bread in the design testify to the very early-held belief that hereabouts the miraculous feeding took place. The Church of the Loaves and Fishes is a charming memorial to it.

You remember the story of the little boy who left home one morning with his lunch. He joined a crowd which had been following for several days a man named Jesus. They had forgotten their physical needs in their eagerness to be near Him, hear Him speak, and watch Him heal their sick.

It was dusk. Evening was coming on swiftly, as it always does in the East, immediately following sunset. Deciding it was time to dismiss them, Jesus finished speaking. He could have sent them away, or, walked away himself and left them, but knowing they were weary and in need of food, he bid His disciples to tell them to be seated on the grass. Then, of practical Philip, he asked, "Where shall we buy bread for all these people to eat?"

Today in the Near East, as in Jesus' day, because bread cannot be purchased whenever and wherever one wants it along the road, at shops or restaurants, natives carry with them, concealed inside their loose garments, bread to last their journey. It is still customary to save one's bread if one isn't sure how long it will have to last. Some of the

five thousand following Jesus had exhausted their bread rations; others still had some concealed, hoarding it for the future; but all of them were tired and weak from having eaten sparingly for days. Five thousand people needed food. But Philip answered that \$40.00 worth of bread would not be enough for each to have even a little.

He had scarcely spoken when Andrew remembered having seen a lad with a picnic basket containing five loaves and two small fishes. His only comment was, "What is that among so many people?"

But when Jesus took the gift and blessed it, it was found sufficient not only for the boy but for the multitude.

The miracle's importance lies not so much in the multiplication of bread and fishes as in the inspiration of those who had bread concealed within their loose garments, as Easterners do on journeys, to share their hoarded supplies of food. The miracle was that selfish hearts became unselfish; the miracle was the creation within selfish hearts of a desire to share their stores which they had coveted for themselves. The boy, inspired by the Master's teaching that day, had no inhibitions and possessed of a childlike faith, was willing to share his provisions. He set the example of unselfishness which the crowd was quick to follow. The multitude was fed.

This miracle is interesting, aside from what happened on that far-off day because of the light it sheds on people's different attitudes toward giving in the church.

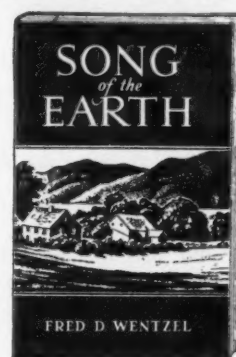
For some folk hoarding is an everyday experience. The disciples and many in that crowd that day would have been willing to send the people away hungry if it meant giving up something they might need later. There are people today who want to keep what they already possess and they hide it away so no one will be the wiser. Hoarding of soap, and scarce articles was frequent during the war and did not contribute helpfully to our economy of scarcity.

Jesus was concerned about such people and he had a good deal to say about them and to them, according to the Gospels, and finally, he performed this miracle. By means of a miracle, through using a boy and his picnic basket, Jesus once made selfish hearts

(Turn to next page)

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—Frank S. Mead in the "Christian Herald"

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Living Is Giving

(From page 41)

unselfish. Many today need the miracle performed for them. There are some who hoard their material possessions to the extent that they deprive even the Lord of His own just share.

It has been said of those who hoard:

Once there was a Christian,
He had a pious look,
His consecration was complete,
Except his pocketbook.
He'd put a nickle in the plate,
And then with might and main
He'd sing, When we asunder part
It gives us inward pain.

It is against such selfish Christians that the advice of Jesus is directed: "It is more blessed to give than to receive."

Like Andrew, there are Christians who think, "What are these five barley loaves and two small fish?" They hang back with their little that they have to give like one who sees a big project and thinks his part is insignificant. They have forgotten the simple lunch the lad brought was a beginning. Their little is not worthless nor unworthy. It may be the start of something greater, larger, lovelier than they are aware of now. When Christians feel that way about a small church contri-

bution which they feel after prayer is the best they can do "in his Name," they should remember what happened one day when Jesus took the food and broke it for five thousand after prayer.

Within every church, there are some who are half-hoarders; they go just a little way. They give only a part of what they are able and try to believe they are doing all they can. It is half-hearted devotion to God and His kingdom. Perhaps they do not hoard soap, butter, or scarce articles, but when it comes to God's share of their possessions, it is another story. They say, "No one knows how little we give or how much, so we'll give as we please." Sometimes they are difficult to get to sign a pledge card for the work of the local church in their communities or in the extension of Christ's kingdom worldwide.

Here is an example of consecrated living and giving. Muriel Lester, that great Christian who is called the "Jane Addams" of England was born in a home of luxury, her father being a wealthy ship builder. Seeing the slums of London, she could not remain content with the plight of the tenement dwellers as she saw it. Giving all her inherited wealth to the founding of Kingsley Hall, she lived frugally along with ten other social workers there, spending about \$7.50 a month on her personal needs. Today, Muriel Lester is known the world over for her service to mankind and her great Christian charity.

The Lord does not ask that we impoverish ourselves, only that we give what we are able. The boy gave generously with a whole heart; he gave more than a tenth. Today, we are being given in the Every-Member canvas an opportunity to choose what shall be our individual attitudes toward giving. What will be yours?

The widow might have said, "Since all I have
Is this small mite, I'll not give
anything";
And David might have thought, "I
have no sword,
I'll go back home and take my
sling."

The boy with the loaves and fishes
might well have said,
"What good are these for all this
hungry throng?"
But each one gladly offered what
he had
And left the rest to God. Do we
belong

With those who bring their gifts
and know that God
Can multiply, or is our faith so
small
That we withhold our mite, and
cheat ourselves
Of joys that come from freely giving
all?

—One Talent by Bess Samuel Ayres.

Minister's Wife Needs A Hobby

Here a minister's wife tells of the spiritual, social and monetary values in a well-selected hobby.

By E. C. M.

WHEN I was at college I rashly declared, "I will never marry a minister!"—I knew too much about the lot of a minister's wife! My father, brother, grandfather, and three uncles were all ministers; my father's sister and my sister both married ministers. This was one kind of life I did not want to share.

But we do not always choose our path—as I discovered when a day came when I found that the one thing I wanted to do was to marry a man, who happened to be a minister. At that time my father said, "Since you have made up your mind, resolve to be a good minister's wife—a happy one. There are so many petty vexations in the life of the lady of a manse or parsonage, you will have to be careful to preserve your naturally happy outlook on life. If ever anyone needed a hobby, other than her family, it is a minister's wife!"

My father was right. I am very sure of that. From my own experience I would like to urge any minister's wife who thinks she has no time for a hobby, to give a second consideration to the need for relaxation and rest of mind and spirit which may be found in a hobby.

My hobby is writing—writing for my own enjoyment and writing for magazines. The money I make I use for treats for the family and for household tasks which require a stretch of uninterrupted time. My children are all small and I can fit this hobby into my schedule after they are all tucked into bed at night and I do not have to go out to a meeting, and in the early morning when I have to get up with the baby.

Just this month I called on a minister's wife in a nearby village where she has made a very profitable hobby of shell-craft. She makes beautiful brooches, ear-rings, dress ornaments, and decorates vases and designs pictures with tiny colored shells. Her artistic ability has found this outlet. Last winter I had a visit with an older rural minister's wife who was very fond of her grandchildren. The rag dolls she had made for them had been so admired by friends who had seen them, that she had agreed to take orders. She now has a flourishing hobby

(Turn to page 45)



THOMAS PENN, who with his brother Richard, were "true and absolute Proprietaries and Governors-in-Chief of the Province of Pennsylvania and Counties of New Castle, Kent and Sussex upon the Delaware" presented the Fund fifty pounds, because he was "not unmindful of the value of Presbyterians to the Province." The Presbyterian Ministers' Fund continues in this same spirit of recognized service.

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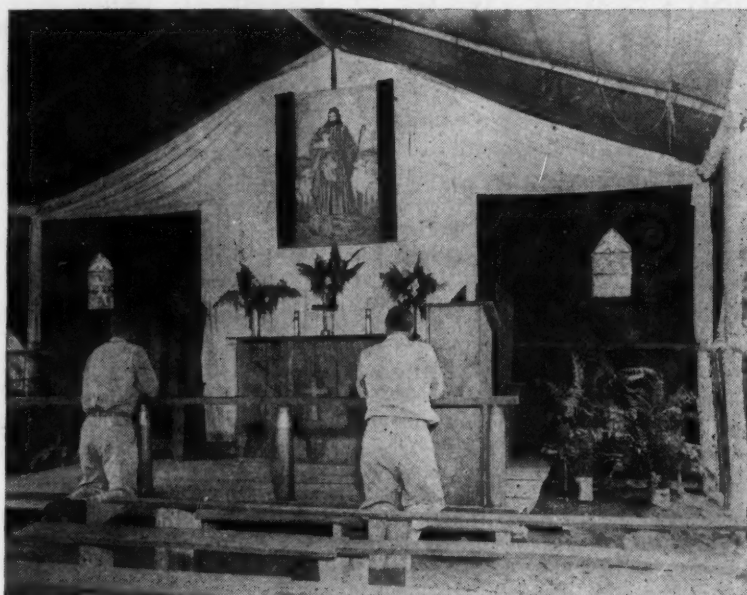
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WHERE SERVICEMEN PRAYED

Photo by Leonard W. Caverly

Father James Dunford, Divisional Chaplain, kneels in prayer by side of enlisted men in Pacific area chapel

G.I. Counseling

The Minister and the Pre-Marital Interview

by Leon R. Robison

YOU stated the purpose of the pre-marital interview last month by saying: "it should be devoted to a consideration of the adjustments married life requires, the new responsibilities that are involved, the need for understanding one's self and each other, and a recognition of the resources that can be used." Please discuss this in detail: How does the minister go about accomplishing this purpose?

It is important to establish at the very beginning an informal friendly atmosphere. This couple has come to share with you their most intimate feelings. They find it difficult to express themselves because the experience is new and they have not talked to other people about how they feel toward each other. You have asked them to come and talk to you because you are anxious for their marriage to succeed. You want to pass on to them information and attitudes you have found valuable. This willingness on your part to share your personal experiences is usually met with a ready response of appreciation.

In order to make clear the approach I have found successful, I shall write as though I were talking with the couple to be married. "When you fall in love you are sure that you have found the

finest person who ever lived. This affection brings life's deepest meaning and is a source of continuing happiness. This feeling must grow deeper with the years. Even misunderstandings must lead to more complete understanding. Every experience must serve to bring you closer together.

Try to recognize the reason for your differences.

What has made each of you the kind of individuals you are? You may come from similar backgrounds, having grown up in the same kind of home, and attended the same school and lived in the same community and still be utterly different from each other. Two boys can grow up in the same home and be almost opposites in temperament and outlook. The very fact that one boy is older than the other makes all the difference in the world. When were you born in your family, are you the oldest or youngest child? Do you have brothers and sisters? Life in a family as an only child is quite different from life as a member of a large family.

The pattern of life in your parents' home is important in determining what you want your home to be. Life in some families is very exacting, the house is kept orderly and scrupulously clean, everything is done promptly and

according to schedule. In other homes there is little exactitude. In what kind of home did you grow up? If you think together about the homes in which you grew up you can better work out a pattern for your own home that will be satisfactory to both.

You will not always be able to see eye to eye although now you think you will. Your individuality which adds interest and zest to living, will cause you to approach things from different points of view, and sometimes lead to conflict. When you do not agree and there are things that each person does which irritates and annoys the other, be willing to share these feelings. Talk about the things the other person does that make you angry. Try to understand why you feel as you do. Do not close up like a clam when there are disagreements. It may be that the incident cannot be discussed just at the moment, but come back to it and in a calmer mood talk it through. Get it out in the open where you both can see it. I have heard some men say, 'I refuse to discuss some subjects with my wife. When they come up I just drop the subject and forget about it.' Problems cannot be solved by forgetting about them, and pushing them down inside. We can do this only so long and then there is an explosion and we are worse off than when we were first annoyed. Disagreements and differences that are not dealt with will tend to put up barriers that will separate you. The goal of marriage is understanding."

Minister's Wife's Hobby

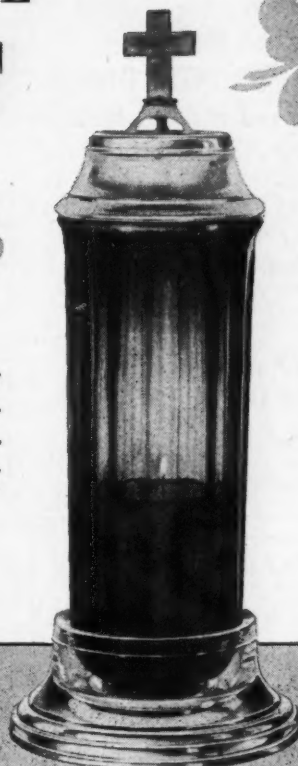
(From page 43)

making home-made dolls. Each one is different with wool hair, embroidered face and pretty washable clothes which can be easily taken off and put on. Our anniversary preacher told me that he was a minister's son and his mother lived until she was almost ninety. In her old age she was a contented woman because she had a hobby of painting china. She had a large family of children and when they were all married and away from home, her hands were busy with an occupation she loved. Another minister's wife in this district is known for her gardening ability—and still another shines as a cook.

A minister's wife can do a real service to many people by taking an interest in their leisure time activities. Sometimes she can help an individual to discover a hobby. She can be more convincing on the subject of a hobby if she has one herself—and after ten years of life in a parsonage, I heartily agree with my father's opinion that a minister's wife needs one.

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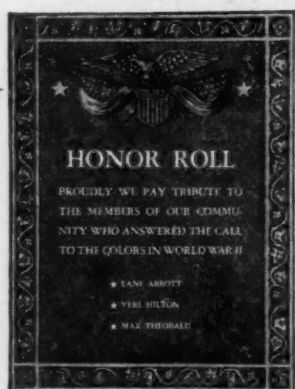
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Liven Business Meetings With Visual Aids

*by James R. Roy**

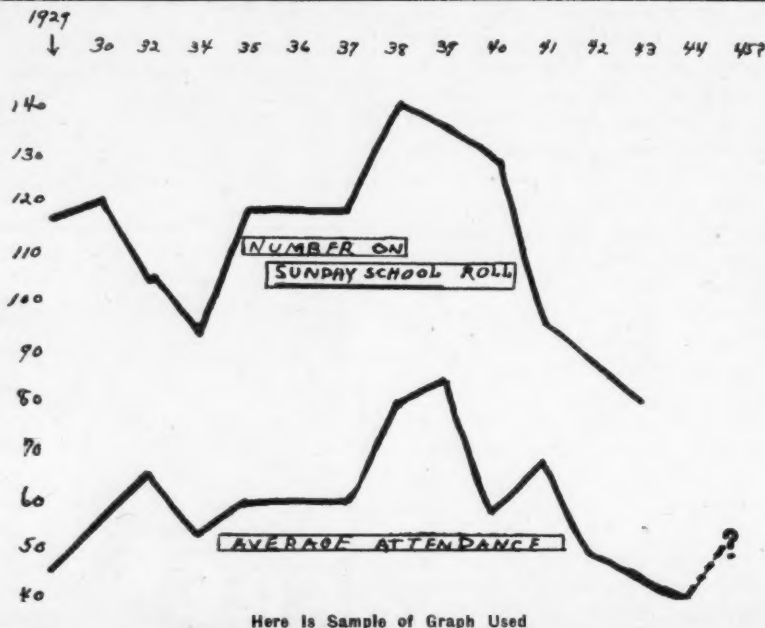
THE old adage that "a picture is worth a thousand words" is particularly true for business meetings. The picture not only eliminates the thousand words but saves the time and energy necessary to say them—not to mention the toleration required to sit and listen! For the past two years the First Baptist Church of Pittsford, New York has presented its Annual Business Meeting "on the screen" and in some unique printed form. It has reduced the business time from approximately two hours to less than forty-five minutes, vitalized the material and made it more understandable, and most important of all, engaged the church people in the preparation of the materials to be shown. In 1945 the church presented "Our Church Year on the Screen." During the showing of these slides, motion pictures were shown for the small children in another part of the church. This enabled church members with small children, who ordinarily became restless, to come to the meeting and bring the children.

The educational value of "Our Church Year on the Screen" lay in its preparation as well as its presentation. Some of the Junior boys and girls helped to make "stick figure" drawings to illustrate high points of the church year—

*Minister, The Larger Parish Church, Canaseraga, New York, formerly pastor of The First Baptist Church, Pittsford, New York.

the church almost buried in snow during the severe winter, Santa Claus and reindeer at Christmas, Easter bunnies, etc. Each church school teacher and officer had to help in preparing the visual reports. Graphs of attendance and finances had to be prepared. Drawings were made of church school activities and these helped to "bring alive" the occasions again and show their good points and their weaknesses. In the preparation of the graphs and charts by the church treasurer and the finance committee the matter of pledging, stewardship, missions, and church needs became more vivid and meaningful. The committee that gathered pictures of various church members who gave faithful service in various departments such as the choir director, organist and many others found a new sense of stewardship of time and talent and a stronger feeling of the solidarity of the church. Many persons helped to gather the materials, draw the pictures, prepare the graphs and slides. In the creative activity that took place more was learned than could have been learned by listening to dozens of sermons with thousands of words.

Those who sat and watched the "Our Church Year on the Screen" reports had an audio-visual experience which many expressed as being more pleasant, instructive, and interesting than any meeting they had attended in



church before. All of the reports were reduced to the minimum of words and mimeographed in *The Annual Digest* done in the format of *The Reader's Digest*. This, too, was illustrated with little drawings and made a compact souvenir booklet for every member.

In 1946 the church again presented its annual business meeting on the screen, profiting by the experience of the previous year. A balopticon was used to project larger graphs and charts, comparing the 1946 figures with the 1945. The souvenir booklet for this year was in the form of a magazine.

The use of visual aids in the annual business meeting of a church not only livens it considerably but is an invaluable means of indoctrination. Church co-operation, church vision and church responsibility, church needs are a few of the by-products of such a method.

A word of warning is necessary at this point. The use of visual aids for the annual church meeting requires a great deal more work than the ordinary business meeting. Long weeks of preparation are necessary to make it a success. Early planning is absolutely essential to have a successful meeting. But the results, and the fun in the preparation, amply repay the efforts.

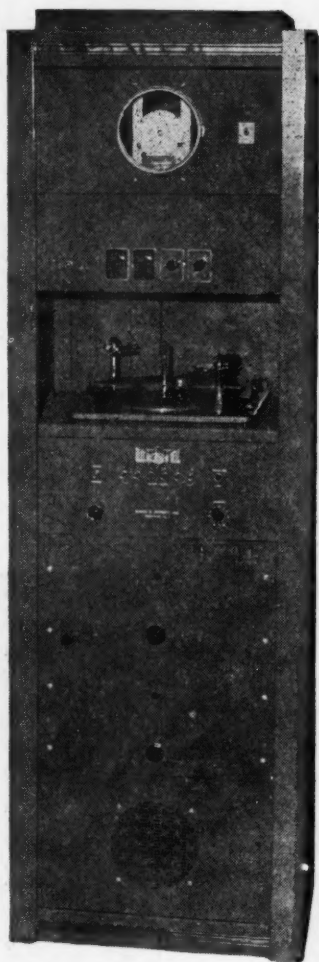
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Both the quantity and quality of religious recordings is constantly increasing. We can look with assurance to the time when the record player will play an important part in religious education. There is evidence of this in one record we have recently received, *Samson and the Lion*. On both sides of this record the story of Samson is told for small children. The narration is by Ed Coleman, the Bible story man. The record is made by Campus Christian Recording Corporation and sells for \$1.00.*

Campus Christian Recording Corporation has also sent us an album of gospel songs by the quartet of the Young People's Church of the Air. Three double-faced records make the set. Youthful voices give on one record "The Old Account," "I'm Moving Up Home" and "Sometime"; a second, "Jubilee" and "Beyond the Sunset"; a third, "I'm on the Battlefield" and "It Was for You."

If you like the sweet gospel hymns by young singers these will please you. The album sells for \$3.75.

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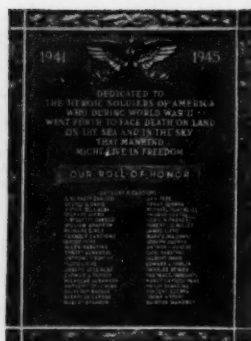
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MARCH OF TIME 16mm films are now being distributed from university and local film libraries. There are 26 subjects available for lease. None are sold outright. A complete list of the film available may be secured by writing The March of Time Forum Edition, Department D, 369 Lexington Avenue, New York 17, New York.

* * *

GOOD NEWS FOR CHINA is the title of a 16mm film being distributed by the Pocket Testament League. The showing requires twenty minutes. It is available without cost upon request by Pocket Testament League, Inc., 156 Fifth Avenue, New York 10, New York.

* * *

ALICE IN WONDERLAND, RIP VAN WINKLE and THE WANDERINGS OF ODYSSEUS are three new children's films now offered by Pictorial Films.

DR. DODD HAS NOT RETIRED

An article on air conditioning in our October issue mentioned Dr. M. E. Dodd as having "recently retired" from the pastorate of the First Baptist Church of Shreveport, Louisiana. We are glad to correct the error. Dr. Dodd is in splendid health after a ministry of nearly thirty-five years to this great church. At present he is travelling abroad.

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Norman, Oklahoma—The Immanuel Baptist Church here started a free bus service, chartered for the purpose to bring to Sunday school and church any person who wants to attend the services and has no means of transportation. The bus covers a specified route. This is the third bus to be established in Norman to take persons to services.

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Tips on Stencil Typing

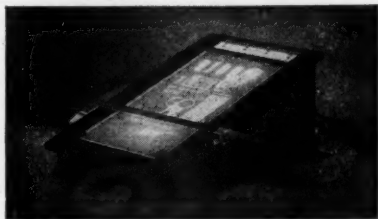
THE duties of the church secretary are manifold, and not least among them is her work with the church's stencil duplicator. The church bulletin, form letters, announcements, programs, song sheets, directories reports, year-books—all roll off the duplicator in her office and the better acquainted she is with good stencil typing technique, the better results she is bound to have.

Many, many misconceptions concerning the preparation of stencils have become widespread. For this reason we have gone directly to one of the largest manufacturers of stencil sheets and duplicating equipment for some accurate data which might be helpful to church secretaries. The tips given below are based on years of research among the customers and in the laboratories of this manufacturer.

It is just as important that each stencil be well typed as that the duplicator itself has good care. No amount of inking or adjustment of the duplicator can remedy the faint and difficult-to-read copies which poorly-typed stencils always produce. For unless the opening for each line and letter has been made distinctly, copies cannot be sharp and clear. An understanding of the stencil sheet construction will usually help with the stencil typing job.

The stencil sheet is a tough porous tissue, coated with an ink-impervious coating. When you strike the sheet with typewriter type, the coating on the tissue is pushed aside by the type. The porous base tissue, while still serving to hold the sheet together, allows ink to pass through the openings in the coating which have been made in the shape of each type face. It is easy to see, then, that when a sheet of impression paper is brought into contact with the stencil, the ink which has penetrated through the stencil openings is transferred to the sheet of impression paper in the exact image of the openings. If these openings have been well made, the final impressions will be clean-cut and distinct.

Before beginning to type a stencil, prepare the typewriter by shifting the ribbon out of printing position and cleaning the type thoroughly with a stiff bristle brush. (Cleaning fluid is not necessary and may injure the stencil sheet.) Also plan an attractive layout on one of the sheets of the paper to be used for the final copies. Check to be sure that all of the typing and drawing on the layout will fit within the dotted limitation lines marked on the stencil sheet.



Illuminated drawing board. Its use will be discussed next month.

Always insert a cushion sheet smoothly between the stencil sheet and the backing. (If your typewriter is a "noiseless" model, insert an extra backing sheet, too. This raises the stencil so that the type strikes it with greater impact.) Hold the combined sheets together at the bottom and insert them into the typewriter with the backing next to the platen. Avoid wrinkling the stencil sheet. Straighten it in the typewriter.

Type the stencil slowly and carefully, using a staccato touch. Strike the keys as though they were hot and might burn your fingers. Strike with a little greater force those characters having a large printing surface—like "m" and "w"—and with less force those having a small printing surface like "s," "o" and particularly the marks of punctuation.

Most church secretaries are probably acquainted with correction fluid. When a mistake is made in typing a stencil this fluid will remedy the error—but the fluid should not be used without first burnishing the error with the glass rod provided for this purpose. This burnishing replaces the stencil coating over the error. Make corrections carefully. Correct each character separately, even if there are several successive errors. (1) Rub each letter gently with the round end of the burnisher, using a circular motion. (2) Apply a thin but complete coating of correction fluid over each error with a single vertical stroke of the brush. Be careful not to load your brush with fluid. This corrective coating should be thin so that it will dry quickly and thoroughly before you make the correction. (3) Use a normal or slightly lighter touch in re-typing the character.

As soon as the stencil typing is completed, remove the cushion sheet and hold the stencil up to the light (or place it on an illuminated drawing board) for proofreading to detect errors.

(Turn to next page)

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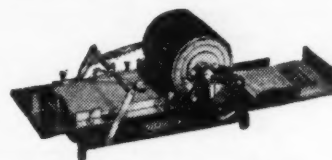
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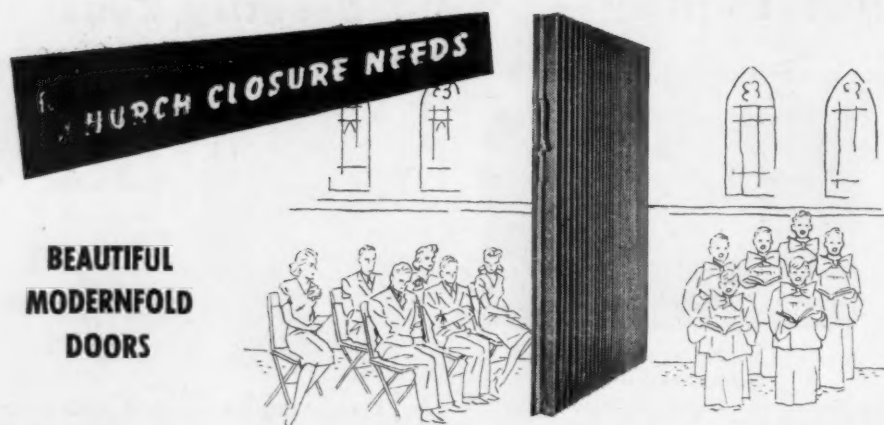
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Tips on Stencil Typing

(From page 49)

To add signatures to typewritten stencils, leave the cushion sheet in place between the backing sheet and the stencil. (If you wish to use the flexible writing plate which is provided with the illuminated drawing board, it should be inserted in place of the cushion sheet.) Place this assembly on a hard smooth surface, such as the glass top of a desk. Hold the stylus just as you would hold a pencil, writing with about as much pressure as would be used if you were making a carbon copy. Do not be afraid to press firmly, but use a uniform, even pressure.

Stencils which have been used and are to be used again may be filed without cleaning in absorbent filing wrappers. Most people prefer to file the stencils in file drawers with the folded edge of the wrapper uppermost.

Stencil sheets should always be stored with the container standing on its side, out of direct sunlight and in a place where the temperature is moderate. Be sure that they are not laid flat and that nothing is stored on top of them. Ink should also be kept away from intense heat or cold.

A Christmas Devotion

by Roger T. Nooe*

And they shall call his name Emmanuel, which being interpreted is, God with us.—Matthew 1:23.

What shall we then say to these things? If God be for us, who can be against us?

Nay, in all these things we are more than conquerors through him that loved us.—Romans 8:31 and 37.

IN a world, unknowing, blind, and unconsoled, let us thank God for Christmas. It remains a mark of everlasting light that no darkness can put out. It is a song on the air that all the winds of hate cannot silence. They bear its message even as they try to destroy it.

Christmas is the unveiling of God with us, a trysting time with a song, a star, and a Savior. Still there are those who are dismayed by the coming of this season with its overflow of happy surprises and running laughter. Only those whose hearts have known

sorrow and loneliness can understand. Yet, though merriment be denied, all of us with open hearts may receive blessedness in the peace that passeth understanding and the purpose for living that links our lives with the eternal. The shepherds were afraid until they heard that unto them a Savior was born.

We cannot make Christmas. It is beyond all human architecture. Our hands did not fashion him who from everlasting to everlasting is God. Our lips did not speak the eternal word into existence that became flesh and dwelt among men. Christmas, however, can make us as our minds are renewed in the freshness of its spirit. It never really comes until in adoration to the highest and service to the lowliest we find that better than our plans and stronger than our frustrations is the purpose of the eternal for our lives.

One of the tenderest stories in the Gospel of the Nativity is that of Simeon who waited long to see the salvation of the Lord in the promised

*Published as the 1943 Christmas devotion by the World Alliance for International Friendship through the Churches.

one. At length there dawned the day when his very eyes saw the young child in the temple, and his own arms held him as he said: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel."

We may for our profit and even the world's advantage ask what we would like to live to see. Our swift and easy answers would run the gamut of hopes and hates. We all would like to live to see the end of the war, and the creation of lasting peace. We all would like to live to see tyranny over the bodies and souls of men broken forever, but beyond this is the exploring of new paths of freedom through the highways of the world.

Christmas reveals the ideal as real. Its spirit is in the structure of the universe. Its truth is plowed into history. This Christmas would take us deeper and be different if we make answer to the question of what we would like to see in the light of the season we celebrate. Then as we come adoringly to the Holy Child of Bethlehem we would hallow in our thought and action the children of all races and nations of the world. Here is a possible clue to the wisest statesmanship. Here is judgment upon all the Herods of war and peace who for vaulting ambition or selfish gain slaughter the innocents by slow or swift degree. These little ones of the earth who have no language but a cry and no power to order the world into which they are brought sorely need friends who have the spirit of him who said, "Of such is the kingdom of heaven." All our social schemes and all our plans for a brave, new world may well be tested by what they do for children of all races. For every child to have a fair chance to grow lithe of limb, nurtured of mind, illumined of spirit, unafraid of the terror by night or the destruction that wasteth at morning as well as noonday is the logic of civilization and the fulfillment of the love of our Lord.

If the song of the angels is not to mock us and leave us cold, we have need to see as in an undying dream and devotion a world made safe for children, infused with good will and established in righteousness.

Christmas is both a gift and a goal. By so much as we receive him who gives us power to become and to overcome, God is with us. By so much as we give ourselves to the goal that all the forces of destructiveness cannot countermand, God is for us.

(Turn to next page)



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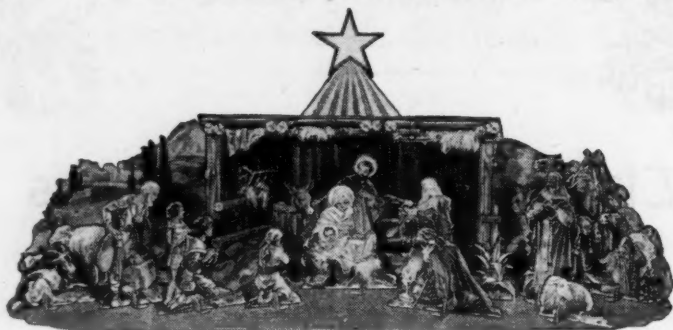
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A Christmas Devotion

(From page 51)

O Prince of Peace, Thou bringer of good tidings,
Teach us to speak the word of hope and cheer,
Rest for the soul, and strength for all men's striving,
Light for the path of life, and God brought near.

Prayer

Eternal God who hast revealed Thy purpose in the Holy Child of Bethlehem, born under the shadow of the cross, open our hearts to the joy that seeks us through pain. Deliver us from doubts and fears through faith in him who is our ultimate victory. Where hate has been turned loose, renew in us the spirit of good will. May we welcome the Great Guest whose coming maketh all things new. Pour out Thy spirit upon all mankind, and grant that this Christmas may bring us nearer to a world ordered in Thy will which will be our peace.

May the Christ who blessed the home in Nazareth and the home in Bethany bring to all homes at this Christmas-tide good cheer and good courage. Where there is longing for the return of loved ones, may His presence be refuge and strength. Grant to men and women everywhere memories that bless, and may something of the glory that shone round about the shepherds in their watch by night give glow and hope to their hearts.

Regard all Thy children, O Heart of Love, in their need and lead us in the way everlasting. Amen.

COURT RULES ON TAX EXEMPTION

Louisville, Kentucky—Religious and legal circles here are studying the effects of a decision handed down by the Court of Appeals, Kentucky's highest court, at Frankfort, holding that a building on tax-exempt land owned by Southern Baptist Theological Seminary is subject to taxation.

The court, acknowledging change concerning an age-old legal concept, ruled that anything attached to land is not necessarily always a part of the land.

The seminary is not concerned directly in the suit, but it owns the land in downtown Louisville on which the Greyhound Lines' bus terminal stands. The ruling said that the Broadway and Fourth Avenue Realty Company must pay to the City of Louisville property taxes on its Greyhound terminal and the adjoining Brown Garage even though the buildings are on tax-exempt seminary-owned land.

Biographical Sermon for November

George S. Patton, Jr.—Intrepid Commander

by Thomas H. Warner

O God, thou art my God; early will I seek thee.—Psalm 63:1.

GEORGE S. PATTON, JR. was born November 11, 1885. Some of his forebears were officers in the Confederate Army. His father was a lawyer, "a great scholar and a compelling and magnetic personality."

George was born in a one-story adobe house on a 1,800-acre San Gabriel ranch, which his parents had inherited from his grandfather Wilson. Los Angeles was then a small community and Hollywood did not exist.

Because homes were isolated, events centered in the family. The Patton children made their own diversions. They rode, hunted, fished and swam, and listened to the thrilling stories read to them by their father and their aunt Nanny Wilson. It is said that though George was an active youngster, and enjoyed the rough and tumble games in which the children indulged, his greatest pleasure was to lie in the living room window seat and listen to his father as he read from the works of Homer, Shakespeare and Sir Walter Scott.

During the first twelve years of his life, George was illiterate in the strict sense of the word. But he was familiar with the world's great literature and the romance of history. At the age of twelve he was sent to Stephen Cutter Clark's Classical School for Boys at Pasadena. This was his first tussle with the three R's which he never fully mastered. He never learned how to spell or punctuate properly or to use the common rules of syntax.

From this school George went to the Virginia Military Institute, and then to West Point where he graduated forty-sixth in a class of 103.

When George was about sixteen, Beatrice Banning, the daughter of an eastern financier, came to California to visit her uncle and aunt. The Pattons were close friends of the Bannings. George and Beatrice soon discovered they had mutual interests. Neither of them ever had any other sweetheart. They were married on May 26, 1910. Up to this time Beatrice had never done any housework. But a few days after their marriage, the bride, whose father was a millionaire, was down on her knees scrubbing the kitchen floor of their army residence.

Patton's religious life began to develop during boyhood. It stayed with him all through his career. He rode four and a half miles every Sunday to the old vine-covered Church of Our Saviour in Pasadena. He acquired the sense of a great power which had charge of his destiny. His God was a personal God upon whom he could call for help. When engaged in battle he knew that tanks and firepower win temporary victories, but that ultimate triumph in battle as in life rested with God.

Much emphasis has been laid upon Patton's profanity. But a writer says that there was much more in his speech than cuss words. "It must be remembered that Patton was trained in a rough school, the United States Cavalry, and that there is no room in the army for teacup balancers when the acrid smell of war is in the air. In those times we need men, hard men, men who can go into battle and win."

Colonel O'Neil, an army chaplain, said that Patton's profanity did not afford anything even approximating a true picture of the general. When the hard-talking commander swore at men lingering on the beaches, he did so because he wanted to be immediately understood, and because he wanted to save men's lives. He knew that invading armies can be cut to pieces if they tarry overlong on beaches, and Patton never wrestled with the niceties of language in an effort to communicate that knowledge to the men who fought under him.

"I believe in prayer," said Patton. "It's been done by millions of people for millions of years. You can't knock it down. Colonel O'Neil said that Patton believed in prayer because he had faith in God, and because he was deeply conscious of his own and other men's limitations.

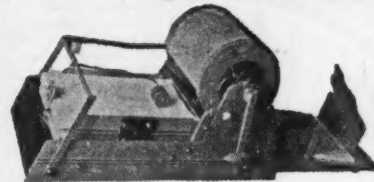
Nor did Patton always pray for victory. When he was one of the army's best polo players, his wife once saw the general praying before a game. She asked: "Are you praying to win, Georgie?" He replied: "No, I'm praying that I'll do my best."

On December 13, 1944, three days before Von Rundstedt's army made its break through into Luxembourg and Belgium, the rains which hindered Patton's preparations worried him. He sent for Colonel O'Neil and asked how

(Turn to next page)

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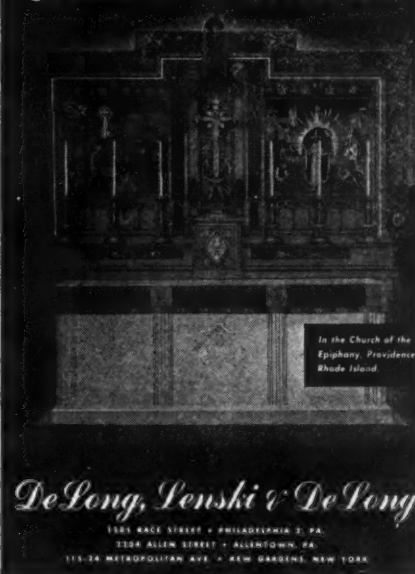
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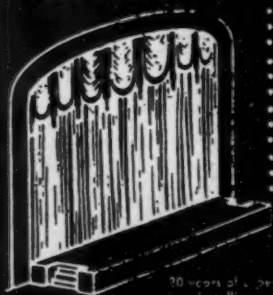
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Conflicting Church Names

by Arthur L. A. Street

THE rule of law that use of a particular corporate name in business will be forbidden where it so closely resembles the name of a company already engaged in the same field as to tend to confusion, is also applicable to church corporation names. So declared the Florida Supreme Court in the recent case of *The First Born Church of the Living God v. First Born Church of the Living God*, 22 Sc. 2d, 452. The court decided that mere omission of the word "The" would not avoid confusion as to the separate identity of the two corporations. The court, also, found that the promoters of defendant corporation were actuated by improper efforts to defeat the rights of a minority faction which had resisted dismemberment of the organization from which defendants seceded.

The decision reached by the Florida court is in line with a holding of an appellate court in California, to the effect that a group seceding from a religious society cannot by incorporating under the same name as the society, acquire a right to use its name, although the society was not incorporated. (*Hooper v. Stone*, 54 Cal. App. 668, 202 Pac. 485.)

Summarizing previously decided cases, including decisions reached by the courts of California, Pennsylvania and Wisconsin, a standard legal treatise states: "In the absence of any statutory restriction, a religious society, when it incorporates, may adopt

any name reasonably appropriate to the declared purpose of the corporation, subject to the rule of law that it cannot use a name to the use of which some other body, incorporated or unincorporated, has an exclusive right, and subject to the discretionary power of the court to refuse to allow the new corporation to adopt a name so similar to the name of an existing corporation as to lead to confusion. But the court in the exercise of its discretion has allowed a new corporation to take the name of a defunct corporation, where such action has been approved by the church judicatory, and the title to property is not affected thereby." (54 C. J. 13-14, sec. 20.)

The New York courts have at least twice declared that no religious corporation can secure a monopoly on a name which is generic or merely descriptive and in common use. In one case, it was ruled that by adopting the name "New Thought Church" an organization could not monopolize the name and thereby prevent other groups from teaching the same doctrines under similar names (*New Thought Church v. Chapin*, 159 App. Div. 723, 144 N. Y. Supp. 1026.) In the other case, a court refused to approve an application to incorporate a group as "Church of God World Headquarters, Inc.," on the ground that "Church of God" is a generic term which cannot be monopolized. (*In re Church of God World Headquarters*, 46 N. Y. Supp. 2d, 545.)

Biographical Sermon

(From page 53)

much praying the men were doing. He said: "I don't think they're praying enough, do you?" O'Neil replied that he didn't think the men were praying a great deal except in snatches, because of their hurried life. "Something must be done," said Patton, "must be done about these rains. Padre, you've got to pray as you've never prayed before. I want the men to pray too to stop the rains. And tell the chaplains to get in on this too."

He continued: "Padre, commanders can do much, but in every contest there is that margin in battles, as in life, that might be called the breaks. That does not come from men, it comes from God. It is a tide in the events of men and in battle. A tide that makes the decision. I want a prayer written to stop these rains."

On December 16, Von Rundstedt launched his offensive. While the battle was in progress, Patton called a news conference. He said: "I have a little Christmas card and prayer for all of you. I hope you keep it for a long time." This was the prayer:

"Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for battle. Graciously hear us as soldiers who call upon Thee that armed with Thy power, we may advance from victory to victory, and crush the oppression and wickedness of our enemies and establish justice among men and nations. Amen."

The following day the sun broke through. The air forces shuttled over and smashed the German tanks and riddled their infantry. At the news

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conference on the following Friday, Patton said: "The war is all but over. The God of battles always stands on the side of right when the judgment comes." Patton ordered 250,000 copies of the prayer printed, and it was distributed to every man under his command.

When the war was over, and Patton had returned to the United States, he, accompanied by his wife and sister, Miss Annie Patton, attended the Episcopal Church of Our Saviour in San Gabriel. He said: "There's a little church where I was baptized. God has been good to me and I'd like to go there and give thanks to him." He joined the children in singing "Onward Christian Soldiers." He told them he had found much comfort in religion during battle, and he urged them to cultivate their religious life, "for if that day of war does come, you will find strong support in religion."

Patton's favorite hymn was "The Son of God Goes Forth to War." His favorite Psalm was the sixty-third, which opens with the words, "O God, thou art my God; early will I seek thee; my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is."

As 1945 drew to its close, Patton was seriously injured in an automobile accident. As he lay dying, looking through the door of his hospital room, he saw an army chaplain whom he mistakenly thought was Colonel O'Neil. He summoned an attendant and ordered: "Tell Father O'Neil to come in here and do his stuff." He died on December 22, 1945. Mrs. Patton is having a memorial bell cast to be placed in the church at San Gabriel.

On September 15, 1946, the historic center of Lorraine, at Nancy, France, celebrated the second anniversary of its liberation by honoring the memory of General Patton by renaming one of its streets Rue de d'Armée Patton.



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Books

Christian Experience

Eyes of Faith by Paul S. Minear. The Westminster Press. 307 pages. \$3.00.

Here is a book about perspectives, and its purpose is to come to terms with the Biblical perspective. It is assumed that "there is a recoverable unity in the outer and inner dimensions of Biblical experience" and that this can be grasped "only by outlining the perspective in its wholeness." The author insists that interpretations of the men of the Bible are unsound without a personal and subjective understanding of their place within history. He finds "an irreducible opposition between scholarly theses and an apostle's witness." He emphasizes "sympathetic imagination" rather than "synthetic cogitation."

The main body of the book is divided into four parts, each dealing with an aspect of the theme indicated by the sub-title, namely, *A Study in the Biblical Point of View*. Part I, *The Angle of Vision*, describes the results of God visiting man and the divine initiative. To your reviewer this seemed the most rewarding part of the book. Part II is concerned with *The Focus of Vision*, and deals with the character of revelatory events and the hiddenness of God. In Parts III and IV, respectively *The Horizons of Vision* and *The Revision of Vision*, the structure of prophetic retrospect and the pattern of prophetic prospect are discussed. The prophetic and Messianic functions are analyzed, with careful attention to the significance of covenants. In the epilogue there is a challenge to faith and to see history from the viewpoint of prophet and apostle rather than through modern interpretations. "The cross becomes the 'still turning point of the world,' where God meets man in a final, ever-repeated act of creation, judgment, and redemption."

This is an excellent, scholarly book that merits a thoughtful reading. While some of the author's emphasis will be tinction between the Gospel and the interpretation is marked by outstanding insight and skill.

Dr. Minear is now Norris Professor of New Testament Interpretation at Andover Newton Theological School.

J. C. P.

The Story of the Faith by William Alva Gifford. The Macmillan Company. 622 pages. \$5.00.

The sub-title of this volume is *A Survey of Christian History for the Undogmatic*, and the book is written "for those many persons who read history but have never read the history of the Christian religion."

The Christian church is set in the contemporary scene with special reference to the nations of Europe whose life she has most influenced. However, the twentieth century is described only in terms of forces and tendencies in religious life, for the author feels that "the 'Christian Church' has strictly ceased to exist" and "in its place are 'churches'."

Starting with the narrative of the migration of the Hebrews to Palestine and continuing down through the centuries to the contemporary scene, Dr. Gifford gives an excellent, scholarly and readable account of the backgrounds and development of the Christian faith. Here and there are examples of fine insight.

While admitting that Liberalism is now at a disadvantage, the author's interpretation of Christianity is distinctively liberal. He affirms, "Liberals know that what is discoverable from human nature and history is the real revelation of God in the world. . . . They know that Christianity is not the absolute religion." The revelations of religion are regarded as not very different from the flashes of insight that come to scientists and others. Christianity is believed to be capable of further renewal through a return to Christ and the Gospel. The author emphasizes the distinction between the Gosepel and the teachings in the Epistles of Paul in a way reminiscent of the "back to Christ" appeal of a former generation.

While students of church history will not find much that is new in this volume, here is a well-written treatise that should commend itself especially to intelligent laymen.

The author is professor of Church History and of the History of Religions in the United Theological College, Montreal, and in the Co-operating Theological Colleges affiliated to McGill University.

J. C. P.

Perfect Love by J. A. Wood, abridged by John Paul. Beacon Hill Press, Kansas City. \$1.00.

John Wesley through the Wesleyan Revival and early Methodism in eighteenth century England gave a vital emphasis to the doctrine and experience of Christian perfection. This tradition has been carried on by the modern holiness movement. During the past this movement has produced several classic literary productions which are out of print today. In what he calls "Abridged Holiness Classics" Dr. Paul condenses and gives the essentials of a number of these books in slightly over 100 pages and selling for \$1.00 each. *Perfect Love*, one of these classics, was

for years the standard presentation of the essence of holiness teaching in a question and answer style. This abridgment like the original covers the doctrine, experience, profession, and practice of Christian holiness. It makes large use of quotations from former scholars and Christian leaders both within and without the movement. It is written not so much for critical scholars as for the common reading public. It advocates the use of scriptural terms such as perfect love, perfection, sanctification, and holiness. Many within the movement have advocated extreme teachings and many outside the movement have a perverted understanding of their teachings. This book should help correct this. Perfect love or holiness is here defined: "Negatively, it is that state of grace which excludes all sin from the heart. Positively, it is the possession of pure love to God. . . . Sin, as a malady is removed, so that the heart is pure." The closing chapter gives the author's own experiences. Some of the questions answered are: What is the difference between justification and sanctification? Does Christian holiness exclude a liability to apostasy? Does not the profession of perfect love as a distinct blessing tend to produce jealousy and discord among the brethren?

M. T.

Preachers and Preaching

Preaching Values in the Bible by Corwin C. Roach. The Cloister Press, Louisville, Kentucky. 299 pages. \$2.50.

This book is the product of the classroom. Written by the Dean and Professor of Old Testament at Bexley Hall, the Divinity School of Kenyon College at Gambier, Ohio, it shows the results of thoughtful teaching. The reviewer believes that there is nothing of greater value in writing a book than the criticism and reaction of students to what is being offered as a course of instruction. Dr. Roach offered for the past ten years the substance of this book to his seminary students.

There are ten chapters dealing with such topics as the difficulties of the Bible, the Bible as a whole, Books of the Bible, Ideas of the Bible, Persons of the Bible, Archaeology of the Bible, Geography of the Bible, Contradictions of the Bible, and Biblical languages. The final chapter, which considers miscellaneous approaches in Biblical preaching, demonstrates some of the ways a minister may select texts and give them a fresh and clear meaning. Throughout the book Dean Roach stresses methods by which preaching may become more vital and useful in a real spiritual sense. The

(Turn to page 58)

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Book Reviews (From page 56)

author fully realizes how some preaching has degenerated into a formalism of words without ideas.

Here is a book which will be reread by clergymen who want their preaching to be the best—not just good.

W. L. L.

The Coming of the Perfect by Edgar Dewitt Jones. Bethany Press. 224 pages. \$2.00.

There has been for many years in some quarters a tendency to minimize the value of the printed sermon. This supercilious attitude toward a type of religious book which has long been a useful, important, and spiritually illuminating part of the literature of any given period does not indicate an especially high degree of thinking. The pulpit has been for centuries the setting for some of the most highly effective public speaking in the history of the spoken word. And many preachers have had the ability to transmit much of themselves and their messages to the printed page.

Readers of homiletical literature do not need to be told of the platform ability and literary skill of Edgar Dewitt Jones, who has just closed his long and distinguished ministry at Central Woodward Christian Church, Detroit. This is Dr. Jones's ninth volume of sermons, and it measures up to his best. The title of the book is that of the first sermon. The sub-title is "And Sixteen Other Sermons, Preached in Troublesome Times." This tells us that these discourses were preached during the dark hours of World War II. The dominant impression of the seventeen sermons is the thought that there is a power in the Christian religion to help humanity during the stress and strain of world disaster.

Preachers should use more than one homiletical pattern, and Dr. Jones does this. The sermon on Handling our Handicaps is a work of sermonic art. It is hard to imagine anybody reading it without being helped by it. The title of sermon No. 16, I'd Choose This Way Again, is evidence of its autobiographical nature. No one interested in the history of the American pulpit should leave it unread. The closing address is a tribute to George Washington which reminds us that for a long time Dr. Jones has shown an unusual degree of skill in handling these biographical subjects. It is to be hoped that this book will be followed by others similar to it.

L. H. C.

Author of Liberty by Carl McIntire. Christian Beacon Press. 232 pages. \$2.25.

The author of this book is the pastor of the Bible Presbyterian Church, Collingwood, New Jersey, president of Faith Theological Seminary, Wilming-

ton, Delaware, editor of the Christian Beacon, and a leader in many other activities for the promotion of an ultra-conservative theology. The closing sentence of the introduction to *Author of Liberty* reads as follows: "It is our purpose, therefore, in this volume to examine the most basic concepts that enter into human freedom, all of which are revealed to us by the Almighty God in the pages of Holy Writ."

Dr. McIntire possesses a high degree of skill in saying what he has to say, his writing being characterized by clarity and force. Although many will disagree with his Biblical interpretations and theology, it must be recognized that not all of us see eye to eye and that it is entirely fitting and proper that the proponents of different points of view state their positions with all of the emphasis and power of which they are capable. We must on the other hand recognize that any writer who uses the proof-text method, the way that Dr. McIntire does, is going to "prove" many things that are not true.

This is a social-political-economic book with a religious-theological background. The chapter entitled The Beast is a scathing indictment of Russia. Its Biblical basis is the thought that the totalitarian super-state, "realistically described in the closing chapters of God's word," is the work of "the dragon, that old serpent, which is the Devil and Satan." In the chapter on The Devil we are informed that "Satan is the one who enables labor leaders to misunderstand, misconstrue, and agitate against management. . . ." In the same chapter we read, "All men are not brothers. No one emphasized this more than Jesus Christ."

Through the book there runs a definite teaching that the only Christian type of social and economic order is a laissez-faire capitalism. Most of the chapter bearing the caption of "God, the Son" is devoted to this thesis. Dr. McIntire uses the parable of the pounds to prove that any modification whatever of the "free competitive system" is contrary to the teachings of Jesus.

In the same chapter the parable of the laborers in the vineyard is made the basis of an argument that nobody has the right to interfere with the prerogative of the employer to decide what wages he should pay. Although both of these parables are handled with casuistical ingenuity, the teachings Dr. McIntire draws from them are not really there but are read into them. Many New Testament scholars have devoted much time and ability to the study to the parables of Jesus. Their findings most certainly should not be ruthlessly thrust aside for the purpose of developing an argument on a subject not particularly related to the point which was stressed by the Master.

L. H. C.

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The Christ of God by Frederick F. Shannon. Fleming H. Revell Company. 128 pages. \$1.50.

This is not a "first book" of sermons. According to the listings in *Who's Who in America*, it is the nineteenth. For about thirty-five years discriminating "sermon tasters" have looked forward to books from the pen of Dr. Shannon. In recent years they have not been coming as frequently as they did back in the days when Central Church in Orchestra Hall in Chicago was his throne of power, but *The Christ of God* has all of the old time beauty, glow, and inspiration.

There are eleven of these sermons grouped around a central thought. The first one bears the title of Superexcellence and is based on the text, "Have this mind in you, which was also in Christ Jesus" (Philippians 2:5). Then come three sermons on The Poet Eternal having not only the same topics but the same pair of texts (Mark 1:17; Acts 17:28.) The last three sermons in the book also have the same subject and text. The title is Enriching Debtorship and the text is naturally, "I am a debtor both to Greeks and Barbarians, both to the wise and the foolish" (Romans 1:14.)

In Sermon IV Dr. Shannon devotes just a few paragraphs to reminiscences of the days when he started out as a boy preacher. He tells of his journey from Louisa, Kentucky to his first appointment at Logan, West Virginia. It was a fifteen-mile journey by buckboard from Louisa to Echo, where he took leave of his companion and driver, Dave Mead, and boarded a Norfolk and Western train. In this section Dr. Shannon mentions his next appointment at Davis, West Virginia, "on top of the Allegheny mountains." Although that was a generation ago there are still those in that little mountain town who with kindness and enthusiasm remember the brilliant young preacher who ministered to them in those days.

The Christ of God is a typical Shannon book. Many will be glad to add it to the row of other volumes by the same author.

L. H. C.

Church Administration

The Making of a Downtown Church by Wyndham B. Blanton. John Knox Press, Richmond, Virginia. 526 pages. \$5.00.

This volume is the history of the Second Presbyterian Church of Richmond, Virginia. Written by one of the elders of that church this book is indeed a work of dedication, devotion and inspiration. Dr. Blanton, who is a doctor of medicine, shows not only the whole development of a city church but also the relationship which exists between churchmen and their community.

These are the reactions which the reviewer had after reading this detailed history of a great Virginia church. The church grew like a well cultivated plant. It grew because it served the spiritual needs of a great city. Its leaders, including the author, gave not just a few moments of their time but years of service to it. Its ministry was an educated one. It had no fads or fancies. It was a sincere message of Jesus which was continually preached. Because the church

(Turn to next page)

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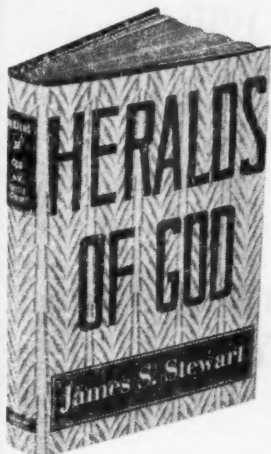
by James S. Stewart

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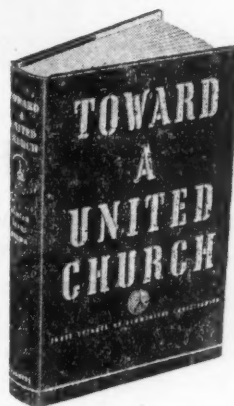
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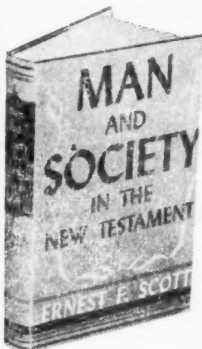
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Book Reviews

(From page 59)

was served with such men and women, it became an institution which gave to the community a feeling of spiritual security. It was one place where God could be truly worshipped and found. The reviewer sincerely wished as he closed the book that every Protestant church in the world could have had such a history of spiritual power.

This volume serves as a good model for writing a local church history. It is also a contribution to the history of Protestantism not only of Virginia but of the South. May there be many more such churches in our land.

W. L. L.

Personal Growth

Take A Look At Yourself by John Homer Miller. Abingdon-Cokesbury Press. 200 pages. \$1.50.

Of the books reviewed over the past ten years, this book is one of the choicest of them all. From the standpoint of the layman it is easily understood. From the standpoint of the minister it is a volume that certainly "primes the pump." Every paragraph is full of meat, sparkles with illustrations, and carries its own effective message. The author holds with Dr. E. Stanley Jones that there is a very vital relationship between religion and health and devotes four chapters to this theme. The book is designed to "serve as a mirror in which you may catch glimpses of yourself as you really are; to the end that you may be inspired to be what you are capable of becoming." One chapter is entitled "Your Life Is What You Make It." In it the author declares "What life means to you is determined not so much by what life brings to you as by the attitude you bring to life. Circumstances and situations do color life, but you have been given the power to choose what the color shall be." To live life worthily four things are needed—"work, play, love and worship." Other chapters include: Faiths You Live By; Rediscovering Your Inescapables; The Value of Little Things; Overcoming a Sense of Inferiority; Mastering Your Emotions; Living Without Appreciation; Living One Day at a Time; Secrets of Married Happiness; etc.

This is the kind of a book that one likes to keep on his desk that he may return to it again and again. The author is minister of the Hope Congregational Church, Springfield, Massachusetts.

L. N. L.

Various Topics

Planned Services for Church Groups by James L. Fowle. John Knox Press. 212 pages. \$2.00.

This book contains eighteen complete services for worship services. They have evidently been prepared for adult groups. By complete services we mean the program includes an invocation, suggested hymns and scripture readings, a pastoral prayer, a dedicatory prayer, a sermon, prayer of consecration, and benediction. The sermons run in length from 300 to 400 words. So there is here, if you wish it, eighteen complete worship services including the pulpit message. While the material will

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be suggestive to clergymen possibly the greatest appeal of the book will be for these gatherings where a minister is not available. With this volume a laymen of pleasing appearance can effectively conduct the entire service. In women's meetings, youth groups, and camp services it will prove very valuable.

W. H. L.

The Nazi '88' Made Believers by H. P. Abbott. Otterbein Press. 150 pages. \$2.00.

An honest man's story of his work as a chaplain of the First Armored Division in America and through the African campaign. His thesis: that the feared German gun made believers; that under the stress and danger of battle-conditions men turned to God. The relation of the tale is valuable in itself as a case-study of the chaplain's work and service in the forces.

However, the belief that the men, converted under battle-strain would remain ardent or even moderate apostles of religion we have never held, knowing man and his history better than that. The present status is that those young men who were active in the church before their service are equally so now; while those who were unchurched are equally indifferent since their return. Fox-hole religion diminishes in ardor, usually in direct and immediate ratio to the distance from the front-line. The Spanish fishermen have long had a saying that the smaller the boats, the more religion; the larger the tonnage of the vessels, the less religion. Man just is like that! He needs God. But he does not want to be reminded of his dependence. And this book is a good story, well told by a sincere chaplain.

J. F. C. G.

Discovering the Boy of Nazareth by Winifred Kirkland. The Macmillan Company. 64 pages. \$1.50.

Our New Testament has little to say about the boy Jesus. Miss Kirkland has attempted to produce for us what we may well believe may have been in that early period of his life. From the general background of Jewish home life, school life and religious life comes this wonderful story of how people lived in Jesus' day and most certainly how he also lived. The home, the school, the workshop, family life, town life, the first Passover—all of these are discussed and we see Jesus as an ardent Jewish boy using well every opportunity for advancement in his knowledge of God and service to him. The temple experience is discussed not only as an incident in his life, but rather from the inner reactions of Jesus to the wrong which he observed, and to a great decision to do God's will whatever the cost to himself. The book gives a splendid background of Jewish life and gives to us an intimate insight into the world of Jesus' day.

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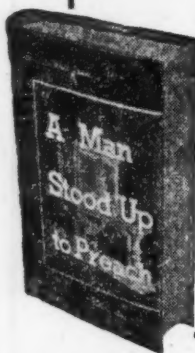
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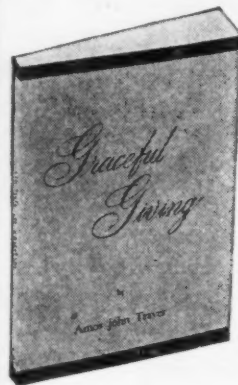


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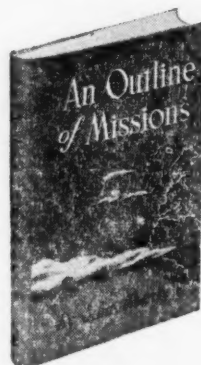
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The great days of Christianity are those when it has the leadership of educated and dedicated minds. Whatever you have by way of education, offer it to Christ. Walter Dudley Cavert in *Remember Now*; Abingdon-Cokesbury Press.

MORE PRECIOUS THAN GOLD

There is a story in the Jewish Talmud which tells how Pharaoh one night had a remarkable dream. He was seated on a throne, and lifting up his eyes, he saw a hand come out of the darkness. Through the hand there shot a rod as long as a beam of light. From the ends of this rod there hung the two pans of weighing scales. One of the pans was of gold and was as vast as Egypt. The other pan was of plaited straw, like a large bird's nest. On the golden pan, which was tilted down to the earth, was all the wealth and commerce of the country, the warehouses, the caravans, the harvests and harvesters, the warriors and chariots, cities and roads and fields. Then in his dream he saw a child put on the pan of straw, and, behold, the child outweighed all the wealth and commerce in the golden pan and tilted it up in the air as the child in the straw pan came down with its priceless weight. It is a parable which fits the vision that the prophet Isaiah saw in the days of Sennacherib, "A man, a person, shall be more precious than the gold of Ophir." Rufus M. Jones in *New Eyes for Invisibles*; The Macmillan Company.

(Turn to page 65)

German Church Grows Autocratic

by Erwin Langer

It has been very difficult to secure authentic source information on the German churches. Government and World Council reports have largely ignored the congregational, free movements in Germany and have publicized the Confessional churches. This brief article is taken from a letter written by Professor Langner of Jena University to John F. G. Green of McKeesport, Pennsylvania. The translation is by Mr. Green.

THE new ecclesiastical reorganization came spontaneously from the parallel political conditions; to be sure, only the existing, accidental leadership was available for that. Thus the Confessional group, acting wholly in the spirit of Karl Barth, that is, wholly limited by theological dialectic, has taken over in the entire church organization and has occupied the leading positions. The German Christian influence was wholly eliminated. This church-political liquidation was undertaken in analogy to the program of the state. Whether, perhaps, thereby theological attitudes were determinative is not everywhere to be determined.

The result is, for the present that we have everywhere a narrow orthodox church-control, in purely authoritarian position, though there were available from among the more liberal theologians very many anti-Nazis. This one-sidedness will have to be corrected in the future.

Under this over-balance of an orthodox confessionalism our congregational life has, naturally, experienced many changes. The sources of lay-participation have been ignored at the cost of the very life-spirit of Protestantism, while strongly hierarchical, clerical church-government, possessed of a strong sense of power, is in for-

mation. This fact opposes a healthfully democratic, humane evolution of faith and will soon lose influence in the life of the people. For of that sort of authoritarian leadership without personal responsibility, we have had in the period that lies behind us—that sad epoch of our political history—quite enough. Therefore, we should, rather, be educated in ecclesiastical respect to religious independence and maturity. Especially in Thuringen we had come together, since 1919, when we organized as a territorial church. *Landeskirche*, a development of fine character and popular responsibility. That was interrupted in 1933. We, therefore, regret the present orthodoxy of ecclesiastical imposition. We lack the laity which, from inner motivation, should come to participation in church affairs.

The migration from the East-sections of Germany, east of the Elbe, has made a change in the ecclesiastical character of our indigenously developed churches. The newly-come pastors bring with them a new ecclesiastical conception by which they assert authority (over the people) a fact that brings a secondary phenomenon of imposition of confessionalism, the elab-

(Turn to next page)

TOP OF THE MOUNT

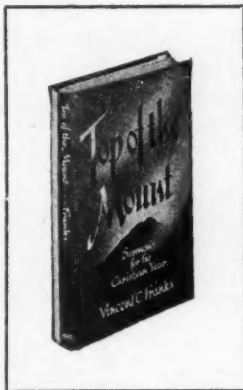
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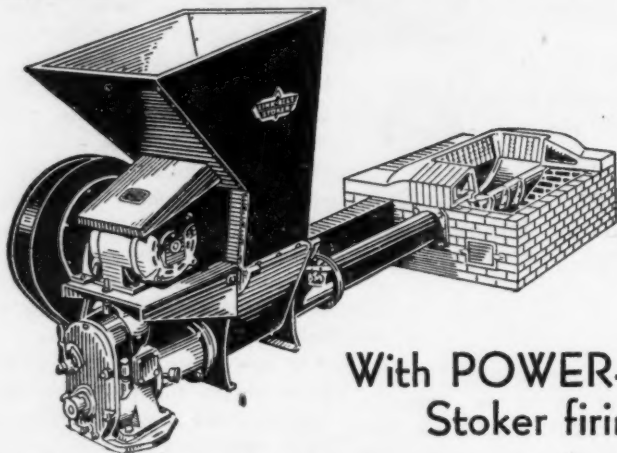
The Thief in the Night; The Royal Will of God; Going to Bethlehem; The Top of the Mount; Crossing Horizons; Missionary Sketches; Ye Have a Custom; Voices from the Crowd; This Is My Best; God the Omnipotent; What We Know About Heaven; A Study in Mysticism; The Great God Triune; Love in Its Various Guises; A Devotional Approach to God; How Stands the Union; The Greatest Words Ever Spoken; A Dream, a Pain, and a Fact; Why We Believe in Jesus Christ; The Christian in Society.

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German Church Grows Autocratic (From page 63)

orate development of a church apparatus, the elimination of lay-leadership. And that just at the time when our total life is shaken to its depths by the tragic economic situation, a condition in which on the contrary, there should have been a greater simplification of the ecclesiastical-religious life, a stronger, inward diffusion of the spirit of the people with religious-ecclesiastical strength, rather than a new demand for power in clerical sense. The pastors from the East have, mostly, been trained in wholly different pre-conceptions, being Patronats-pastors* of the great estates and landlords, they always assume a less independent, religiously less responsive type of laity.

Please do not think that I am practicing merely negative criticism. I mention all this to show the necessity for spiritual communion. We need you now more than ever, and that especially in the sense of spiritually religious fertilization! The American church knows from the history of her early immigrant-pastors, what serious consequences devolve from compulsion in the matter of faith. They always had a sense of tolerance of personal responsibility, all these being virtues that will have particular appeal to the coming generations in Germany nor, last, a sense of humanity. It is here that I can see the coming fellowship with your church. Therefore I mentioned a "Patenschaft" (sponsorship) which your congregations may practice in a blessing of the future. I would make my influence felt to effect mediation (connections) over here. Of course, I need not mention how truly I am speaking in the spirit of the late Dr. Karl Bornhausen. For today theological thought is deprived of every trace of religious-psychological experience, indeed, that would fall—in view of dialectic theology—into suspicion. We lack here your spiritual fellowship. I have worked through Bornhausen's religious-psychology and found again how strongly he had been influenced by the American spirit.

We are, in our official church relations, strongly connected with the theology and the church of Switzerland. I have already mentioned the name of K. Barth. Why should it not be possible, through me, to have new and greater fellowship with the church and the spirit of America? (*nachgeholt werden* perhaps more accurately—"to

(Turn to page 72)

*That is—appointments of pastors are made by the "patron"—a nobleman, landlord or other important person. The people were cut off from responsibility and authority.—J. G.

Illustrative Diamonds

(From page 62)

WORK IN THE SHADOWS

Correggio's picture, "Holy Night," is one of the most popular paintings that we have of the nativity. The picture is illuminated by a light that shines from the Child Jesus. Mary's face and form are brightly lighted; the shepherds and a group of angels above are all clearly seen though with less light on them. And in the background caring for a donkey, Joseph can be faintly seen. The artist seems to imply that it is the part of some to serve and not be seen.

Is not Joseph a symbol of service for every Christian? There is work to be done in the shadows of life. Often it is hard to see any relationship between the obscure task and the larger purpose of God's work on earth. Yet the future of the Kingdom may rest upon the faithful discharge of such homely tasks, and they may be as necessary to God's work as the doing of some brilliant public service. And it may take more of Christian heroism to do them! From *The Upper Room*; Jesse W. Buch; General Board of Education of the Methodist Church.

THE NEED OF NEW BIRTH

Nursery jingles often have both rhyme and reason. When we become men, we put them away as childish things; but there is one jingle which should be resurrected from childhood's attic of memories for our adult reading: Humpty Dumpty sat on a wall; Humpty Dumpty had a great fall; All the king's horses and all the king's men Couldn't put Humpty Dumpty together again.

It is a riddle. And the answer is that Humpty Dumpty is an egg. When an egg is broken, all the king's horses and all the dictator's forces cannot put it together again. A broken egg cannot be patched. Something new must be hatched.

And there are things other than eggs which, when broken, cannot be patched but require a new birth. When Jesus appeared in Palestine he taught with such power and appeal that earnest leaders of Israel began to wonder whether this young carpenter could show them how to patch the breaks in their ecclesiastical structure. One scribe, Nicodemus, by name, came to inquire the secret of this new teacher. Jesus cryptically replied to Nicodemus's inquiry: "Except a man be born again, he cannot see the kingdom of God." Again it is the riddle of Humpty Dumpty. Just as an egg cannot be patched, so in the life of an individual or a church there come times when a

(Turn to next page)

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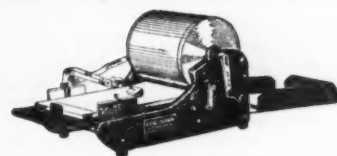
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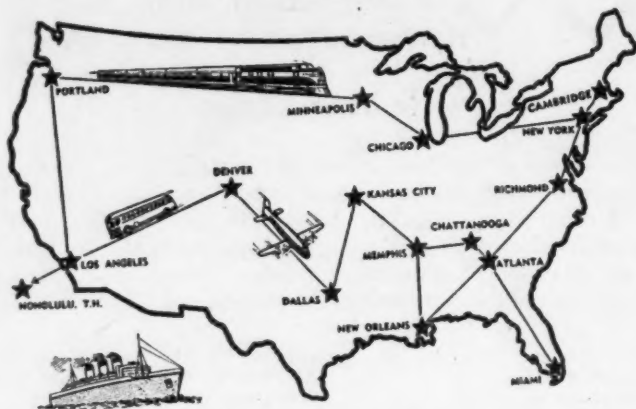
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Illustrative Diamonds

(From page 65)

new spirit must be hatched—a new birth must be experienced. Ralph W. Sockman in *Date With Destiny*; Abingdon-Cokesbury Press.

GENUINE GOODNESS IS CONTAGIOUS

Genuine goodness is often contagious. We recall that scene in "Tom Brown's School Days." There had come to Rugby a small boy whose name was Arthur. He was a slender little chap, who would not make much of a showing on the football field. He went around the first day very much overawed by the older boys. When night came, he was sent to sleep in a big room where there were beds for a dozen other boys. It was a new experience for him, because he had been delicately reared. But when he was ready for

bed, he dropped down upon his knees and said his prayers, as he had been taught to do. Instead of jeers or laughter, or shoes thrown at him, as he had feared, there came a hush over the whole room. There was a feeling of respect for the young chap who had the moral courage to be true to his own sense of right. And before the week was gone, all but three or four of the entire group were doing the same thing, as they had wanted to do all along. They too knelt before their Maker, to thank Him for the blessings they had received during the day, and to ask for strength to run straight the next day. Charles R. Brown in *Dreams Come True*; The Macmillan Company.

WE SHARE BECAUSE WE CARE

In a recent volume Somerset Maugham writes of a Russian girl who has suffered cruelly. One day she conducts around the Louvre a young man from a very comfortable English home. The two of them stop before a picture of a loaf of bread and a flagon of wine. The young man is greatly puzzled as to why the girl should have stopped there. As far as he is concerned, it is just a well-painted picture of a loaf of bread and a flagon of wine. But the sight of it nearly breaks the girl's heart. She vehemently exclaims: "The trouble with you is you've never been poor, never been hungry, never been lonely. If you had, this picture would break your heart, too. You would see it as the cry of the despised and rejected; the mystery of man's lot on earth." You see, that young man had not had enough experience to understand the meaning of the picture.

Here is our desperate need: a genuine experience and the glorious news of the redeeming Savior. Then we *share* because we *care*! G. Ray Jordan in *The Supreme Possession*; Abingdon-Cokesbury Press.

WHAT JESUS SAW IN MEN

Drake's men used to sit on the rocky shores of Devon telling the lads from home not so much of "Golden lands" across the sea, as of wild hurricanes and stinging spray, the tiny ship nosing down into the huge trough of the waves, and shuddering up again with the water spouting from her scudders, shaking her bow clear and rolling on to the next fearful dive! There is something in God like that! And unless there's something like it in us, there's nothing that he can pin to. But Jesus was sure there was, even in the poorest, most bedraggled of us all: something that would come at his signal with its face aglow, and climb up on its little cross without a whimper. Thank God for that! Paul Sherer in *The Place Where Thou Standest*; Harper & Brothers.

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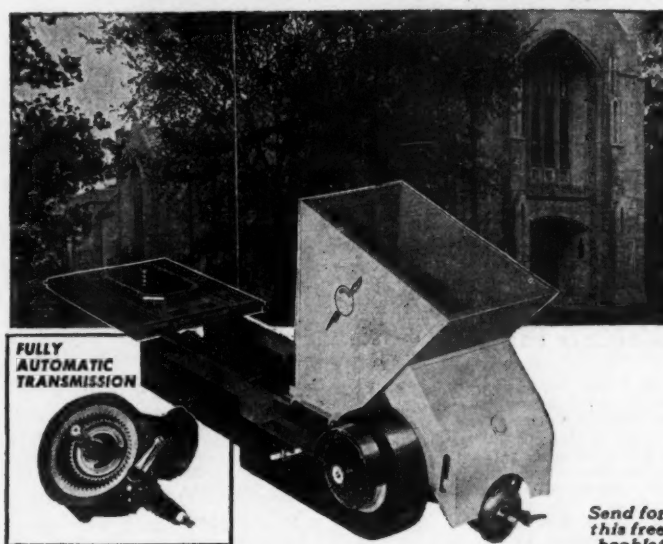
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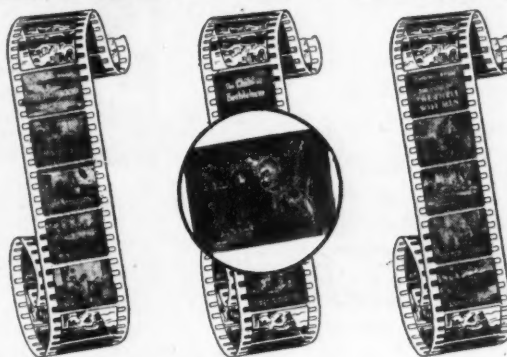
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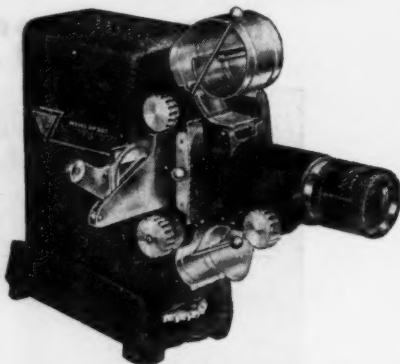
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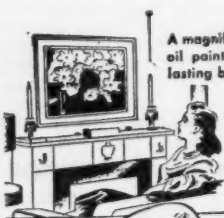
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(From page 67)



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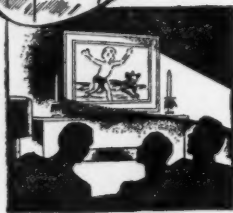
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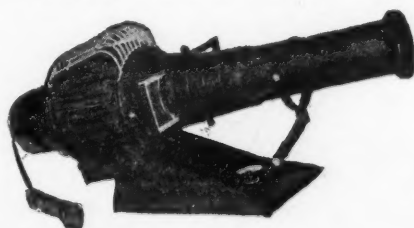
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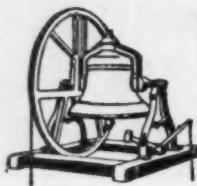


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German Church Grows Autocratic (From page 64)

make up for lost opportunity"—Trsl.) I feel myself especially called thereto as heir of Bornhausen's work *Gerade dazu ueber Bornhausen hinweg*. For, the spiritual inheritance takes place in a fashion of succession of faith.

Concerning congregational life I shall have more to say in my next letter. Through the Swedish Church there came the first relief packages; but I do not know whether Sweden merely played the mediator. We were, however, therewith able to begin some good work of relief. For a true pastor does not want, in this situation, to come with empty hands.

In the worst times of the war I was a member of a closely knit group of praying members, which had its basis in a fellowship of faith. And thus I experience this meeting with you as a divine ("gnaedige") act. We would have you stand as intercessor behind us, helping as you can, and in that spirit of prayer we shall await the forgiveness and grace of God.

Four Christian Gentlemen

Dr. William L. Stidger contributes striking profile views of four Christian gentlemen of our day. They will appear in four issues of *Church Management*, starting with the December, 1946 issue.

The subjects of the articles are

1. Branch Rickie
2. Eddie Rickenbacker
3. Eddie Guest
4. Fred Stone

You will enjoy these close-ups of four distinguished Americans who have found God.

Editorials*(From page 7)*

brackets must assume the cost of these items. The better churches give their clergymen expense accounts which include automobile upkeep. Many pay for the automobiles used in parish work. The ministers with the smaller salaries must buy their own cars and maintain them at their own expense.

We would like to see denominational action to the effect that the installation of any pastor would not be ratified unless the employer-church agrees to accept the responsibility for these necessary items of ministerial expense.

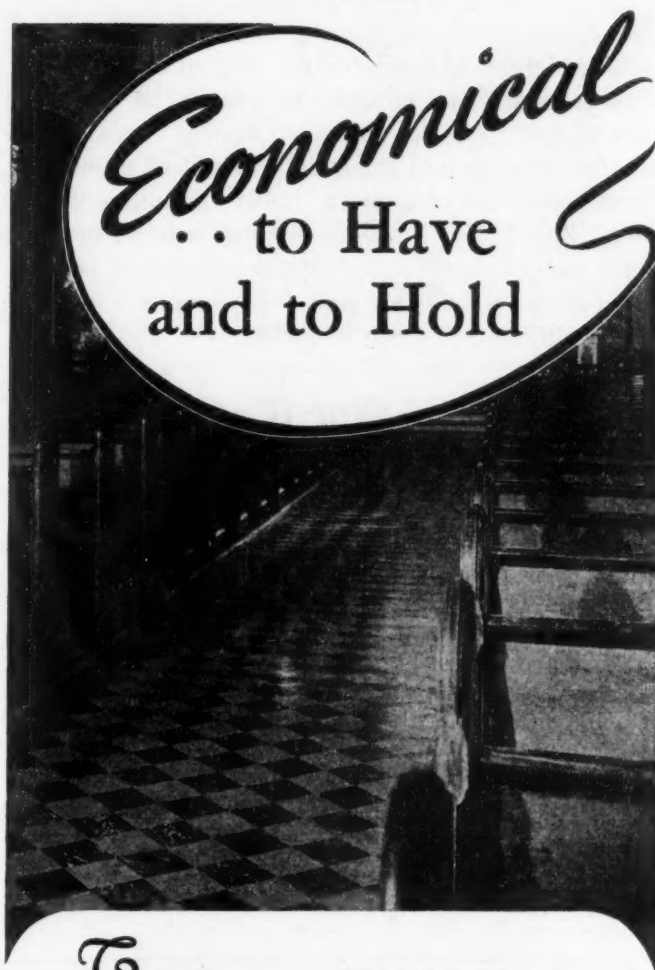
It is embarrassing, of course, for the clergymen in the lower salaried brackets to plead their own necessity. Here is where the better paid men of the profession can exercise the influence of Christian brothers. Let him who is strong help to reveal the burdens of the weak. Agitate in denominational gatherings that the low paid ministers should be entitled to the office essentials so necessary to the work of the church and compensation for the expense of maintenance of the automobile.

Press home in the congregations that not alone is the laborer worthy of his hire but that he is worthy of the tools which are to be used in the work of the church.

A Blind Spot in the Financial Figures

THE October issue, editorially, told a very black picture of church finance. The report was based on the figures of the United Stewardship Council. The figures of the Council, in turn, is based on the reports of the co-operating denominations. It has occurred to us that there may be a blind spot in the reasoning and that church giving is not as black as it seems.

When we speak of the denominational reports as giving a picture of church receipts we are not strictly accurate. These reports are not based on the receipts of churches but on their expenditures. Churches report what they have paid in salaries, maintenance, distributions to mission boards, etc. Few publish reports which show money received by local churches for special memorials, buildings, investment but which have not been expended. For instance, assume that a church has a fund for a new building. It has been impossible to start the building so the funds are still intact. Such money does not appear in the denomina-

(Turn to next page)

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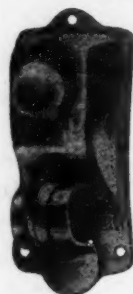
(From page 73)

tional reports. If we are to believe that a billion dollars is available for church construction it means that church receipts on the whole are higher than the published figures reveal.

How can we find the exact amount of money contributed to church in 1946? Frankly, we don't know. But it seems reasonable to assume that many churches, during the lush years, laid up funds for building and future work which have not, as yet, been reported.

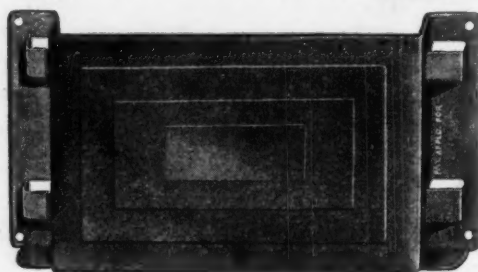
Ministers Do Not Wear Robes

SEVERAL times recently we have seen local references to ministers' robes. Some choir members insist they wear robes; bishops wear robes. Many ministers wear vestments. But none wear robes. For many the vesting consists of a simple Geneva gown (not a robe). Others who follow more closely the historic vesting prefer the cassock and surplice. A few wear the academic hood with the gown. The stole is coming back into use in the Reformed churches. The linen alb is seen at times and the chasuble. All these may be part of the clergyman's vestments. But watch your speech! Ministers do not wear robes.

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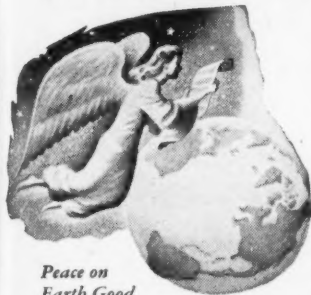
Says Bernard Clausen, the minister:

Our church subscribes to CHURCH MANAGEMENT. When the monthly copy comes, it is our first duty to examine it and rip it to pieces. The pages are assigned to the appropriate departments of our church life and are clipped together with a special note calling attention to features of special interest. Even the advertisements are marked with red pencil and dispatched via our office post box system to the people who might need the announced commodities or books. Almost nothing is left intact, once an eager eye has scanned the contents, and scissors have sliced up the appropriate portions. For our files other complete copies are preserved, but the one which does us the most good is the one which is ruthlessly destroyed so that its ideas may promptly live in our church.

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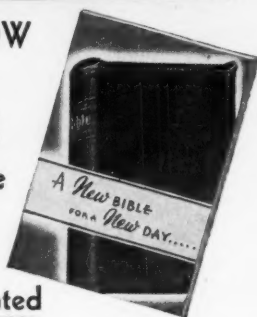
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